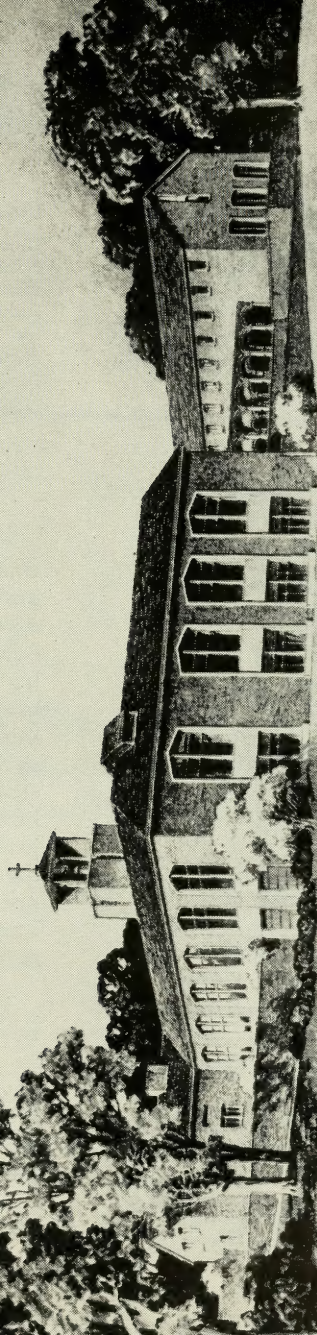


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Our Province

JANUARY-FEBRUARY 1957



COLLEGIATE SEMINARY AT BETHEL BOROUGH
AMERICAN PROVINCE · HOLY GHOST FATHER
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Our Province

January-February 1957

Vol. 26

No. 1

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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father Joseph Dolan
Father Joseph Keown
Father Joseph Kirkbride
Father Francis Kichak
Sister of Fathers Moroney

In Your Charity

Please pray for the happy repose of the souls of:

Father of Father Hanichek.
Father of Father Rondeau
Brother of Father E. Smith

Community Life—3

Members should cultivate a sincere respect for other Congregations and their members and extend a cordial charity in their relations with them. They will be happy to see them honored and loved by everybody even though they prefer their own society. They will shun and even stamp out of their hearts all base feelings which inspire jealousy and conceit about our own society. These sentiments are ordinarily the mark of weak and ungenerous souls in the service of God.

Filled with a pure and fervent zeal, the members should rejoice to see God glorified and souls saved, no matter what instrument served to work this happy event — even if this results in a setback for the Congregation.

—*Directoire Spirituel*, pp. 563-4

Official

Appointments

Father Vernon Gallagher, Provincial Councillor, succeeding Father Eberhardt.

Father Clement Roach, St. Edward, New Iberia, La., pastor.

Father Joseph Landy, Sacred Heart, Lake Charles, La., pastor.

Father Herbert Frederick, Our Lady of the Assumption, Carencro, La., pastor.

Retreats

Duquesne: June 17-21.

Ferndale: June 24-28.

Degree Conferred

Father Joseph A. Harman, M.A. (classics), St. Louis U., February 3, 1957.

Poland

Four Fathers are in prison, there is no junior seminary, one of the three houses is completely destroyed, but there are still 10 recruits for the Province. Pray for this tragic Province!

Avis Du Mois

(Bulletin, Sept.-Oct. 1956)

Choosing and Fostering Vocations

My dear Confreres:

THE S. C. of Religious, in its reply to our Quinquennial Report, has called our attention to the need of making a judicious choice of vocations, and this applies to both Novices and Aspirants. ("Haec tamen animadvertere vellis: In instituentis juvenibus, praesertim tempore noviciatus, SEDULA CURA adhibeatur ut OPPORTUNA ELECTIO peragi valeat." S. C. of Religious, Aug. 7, 1956).

That document tells us in *plain language* that our Congregation has numbered too many of her professed members who departed from her fold. We ourselves have been aware of the fact that during the last years a very high percentage have asked for release from their vows. This shows that some things are not functioning properly with us.

It is understandable that a few professed members ask to

leave the Congregation for reasons of health or for some other valid motives. But it is very difficult to find a justification for our present situation.

A Novitiate that has been made in earnest certainly constitutes a solid foundation. But we must never forget that it is merely a foundation for a religious formation. The time following the first vows, according to the mind of the Church, is but the prolongation of the Novitiate. The young professed are still in their time of formation, that is, they are not yet formed. Consequently, we have grave obligations towards those confreres and also towards God, Who certainly gives the necessary graces, but Who might permit our source of vocations to go dry, if we waste them, allowing them to be lost by our own fault.

This is why I ask every Province to examine very carefully that grave problem of the "leakage" of vocations after Profession.

Is it due to serious defects in the education of our Junior Scholastics? Does the Novitiate observe the solid and sane traditions established in our Congregations? Or is the formation given to Novices one that is inspired by the loose and undisciplined ways of modern life?

When our young professed are sent to work in our houses of

formation, are they governed and controlled by definite regulations which insure the observance of the exercises prescribed by the Rule? Or, on the contrary, are they simply abandoned to a regime of "self-rule"? Here surely is where we ought always to remember that those young professed are still in their period of probation and religious formation. Again, do we allow their vacations to injure their religious life and the formation of their minds?

Finally, there seems to be a growing disesteem for the vows of religion. We get the impression that the contract of Profession is regarded by many as a bond that is of little consequence, that it is enough to send a letter to the Superior General or to Rome, in order to have it broken and rescinded.

My dear Confreres, let us never forget that Profession constitutes a very grave commitment in the sight of the Church. And taking perpetual vows signifies a definitive and total donation of ourselves to God. Hence how great is our astonishment and confusion when we are asked, barely more than one year after the emission of perpetual vows, to transmit to Rome requests for leaving the Congregation made by those who freely took those perpetual engagements.

Such a state of mind is fright

ning. It shows either that such religious had not been frank and open with their spiritual directors or that the latter were incompetent or inefficient.

I beg you, then, my dear Confreres, give a most careful attention to this grave question concerning the choice and culti-

vation of vocations! I ask this of you, for the good of the Congregation, which, as you well know, is consecrated to the twofold end of seeking to increase the glory of God, and facilitating the sanctification of her sons.

Francis Griffin
Superior General

News Roundup

● **LAFAYETTE.** Work was begun on January 6 on the new school and hall. The mayor gave a speech when we broke ground. The school will have 14 rooms, a Principal's office, waiting room, work room and teachers' lounge. The hall will have a stage, kitchen and auditorium 70x40. The cost has been estimated at \$161,369.40 of which \$35,000 has already been pledged by parishioners . . . This year's grade school enrollment is 555. The present school is a 50-year old, two-story frame building.

● **RIDGEFIELD.** The cold winter (as low as 8 below once) has enabled the novices to ice skate since New Year's . . . The Brothers are excited about the pros-

pect of a separate postulate and novitiate to be built in the town of Richmond, 10 miles north of Mt. Clemens, just off Detroit's famous Gratiot Ave. The proposed building will be in three sections, with 86-foot wings joined to a 100-foot main section.

● **PUERTO RICO.** Father William Nebel, pastor at Dorado, has been appointed publicity director of the new district.

● **HARTSVILLE.** The newly-organized CYO held its first dance in December and drew teen-agers from Florence and Sumter (26 and 40 miles away respectively) . . . The rummage sales have boosted the Church Building



In diebus illis

Front row: Fathers Farrell, Byrne, Phelan, Schultz, Alachniewicz, Fisher. Second row: Fathers O'Loughlin ? ? ? ?, Fitzgibbon, O'Donnell, Fandrey. Others, Fathers Connolly, Maciejewski, Hoeger, Hartnett, Sheridan, Staab, Knaebel, Dodwell, Teehan, Riley, Carroll, Szumierski, Lipinski, Thiefels.

Fund to \$1200 . . . So far, more than \$400 has come in from Father **Stark's** article in the November 1956 **Paraclete**.

● **MOSHI.** Father Vincent **Donovan** has arrived from studies in Rome and is stationed in Kilema . . . Moshi town spent months preparing itself by fixing roads,

repainting buildings and erecting arches for the October 18 visit of Princess Margaret. 10,000 children from all over the Trade and Agricultural Show which she opened . . . Father Salvator Ndetiko, local priest, has been appointed to Kilema after completing studies in Rome where he received his licentiate

in philosophy. He replaces Father Bernard Ngavilian, who has gone to Kilshane for his novitiate with the Irish Fathers.

● **ST. MARK'S**, N. Y. Cardinal Spellman will preside at our Golden Jubilee celebration on October 13 (also the pastor's birthday!) . . . Our class-rooms recently acquired \$2,366 worth of new desks . . . The Jubilee dance was held on February 8 . . . \$4,004.90 in cash has been contributed to Jubilee Memorials by parishioners. Three societies, Holy Name, Sodality, Sacred Heart, have added \$1,836.93 . . . Scholastic John M. Joyner, C.S.Sp., one of our boys, expects to be ordained this year . . . The 1800 families which will be housed in the new 19 million dollar Delano Village Development going up within the parish limits may help us but may also strain present parish facilities . . . Parish records for 1907-1957: Baptisms, 11,648; Confirmations, 4,375; First Communion, 3,799; marriages, 2,327; Deaths, 1,628.

● **PLAISANCE**. Father **Leonard** reports donations amounting to \$645 from his article in the December 1956 **Paraclete** in which he outlined the needs of his new church.

● **FERNDALE**. In November, a Scripture Disputation centered on The Book of Wisdom was given,

and our seminary life and a mission film were shown to a group of Columbian Squires who came by bus from Hartford . . . The increased number of used stamps which has been received has stimulated the Mission Stamp Bank to new efforts . . . A talk by Father Vernon Gallagher concerning Duquesne University: past, present, and future, was given to the scholastics . . . Thanksgiving Day was marked by the celebration of a Solemn Mass and the traditional turkey-football festival; the East beat the West . . . The recent arrival of another Canadian scholastic added to our numbers . . . Some of the past month's visitors were: Fathers **Vernon Gallagher**, **Edward Hogan**, Francis McCarthy of North Carolina, and Father Carrig . . . Early in December the House was host to the Brothers, who made a week-long retreat conducted by Father **Schuster** . . . December 8, the feast of the Immaculate Conception, marked the fiftieth anniversary of the first Solemn Mass celebrated in Ferndale. Father **Walsh** sang the Solemn High Mass . . . A few members of the 4th year Ritual class put into practice the technique learned in the classroom by administering Baptism at St. Mark's parish . . . A new statue of St. Therese of Lisieux graces the courtyard. It stands on a striking 4-foot pedestal . . . The

schola performed twice publicly during the month. The first time at the dedication of the new St. Cecilia's Church in Springdale, and again at a Solemn Pontifical Mass at the cathedral in Bridgeport . . . The last day of 1956 marked the first day of skating for the local hockey enthusiasts. Some of the past month's visitors were Fathers **Eberhardt, Sweeney, Schuster, William Kane, Durning, Dolan, Conroy, D'Ostilio, Murray** and **Wright** . . . The New Year was marked by a 'new look' in the Seminary Chapel. During a three-week period most of the Chapel was repainted and re-

finished. The scholastics provided expert assistance in the matter of raising and removing the scaffolding . . . A familiar hurdle known as Mid-Year Exams came across the path of the scholastics near the end of the month . . . The ice-hockey enthusiasts received a boon with the arrival of a long stretch of cold weather . . . A very interesting talk on "The Indoctrination of our Public Schools" was given the scholastics by Mr. John H. Snow. Some of the recent visitors to Ferndale were Fathers **Lavery, Fromholz, Seichepine, Rengers, Duchene, Kirkbride, Murray** and **Reed**.

Father Richard G. Ober

1894-1956

DEAR DICK:

We were never really with you, were we? When you came back from that 13-year "safari" in 1950, you hadn't changed a wink, but we had, hadn't we? You mysteriously stayed the same and we could never understand that.

There were a lot of things we never understood about you: your rare good humor, your daily setting-up exercises, your unbelievable gift of oratory that flowed effortlessly from you on any and every occasion, from

the lightning banter of recreation, to the classroom, to the pulpit, to that radio program in New Orleans.

We were in a different world and just couldn't reach out and pull you in and make you over like one of us. You had your own world and you walked up and down its bright and dark places and always came back to the edge of ours with no marks of your journey, no hurts showing through and no log of your journeys in your speech, or your looks or your ways.

Dear Dick, your restless feet are still and the iron-hard crust that hid you from us must have melted in the fire of the Master's purifying forge by now. We picture a handsome, winsome child emerging from its shell to gladden the eyes of the blessed. We look forward to seeing you for the first time as you really are when we pass through that forge to become what we really are. Remember us who pray for you.

RICHARD GEORGE OBER was born in Pittsburgh, Pa., on September 2, 1894. He made his primary studies at St. Mary's School, Pittsburgh, and entered Cornwells in 1907. He was professed on August 15, 1913, was ordained to the subdiaconate and diaconate on June 18-19, 1917, and was ordained to the priesthood at Ferndale on November 14, 1917.

Father Ober made his Apostolic Consecration on June 19, 1918 and took his perpetual vows at St. Joachim's Church, Detroit, Michigan, on August 15, 1926.

Appointed first to St. Anthony's, Millvale, in 1918, Father Ober served at St. Joachim, Detroit (1920-21); St. Mary's, Detroit (1921-29); Cornwells (1929-1933); Ferndale (1933-34); Sacred Heart, Lake Charles, La. (1934-35); Ferndale (1935-



Father Ober

37); leave of absence (1937-50, served in Lincoln diocese); St. Monica, Tulsa, (1951-52); St. Monica, New Orleans, La. (1952-). He was on sick leave at the time of his death.

Father Ober died in Newark (N.J.) hospital on September 24, 1956 of cardiac arterial sclerosis, receiving the last rites from the vicar general of the Newark diocese. Solemn Mass was celebrated in the chapel at Cornwells Heights on September 27. A nephew, Rev. Anselm Ober, O.S.B., was celebrant, Father William Holmes was deacon and Father Joseph Mc-

Donough, subdeacon. A brother and his family from Pittsburgh, 13 Fathers and Brothers and

the junior scholastics attended. Interment was in the community cemetery at Cornwells. R. I. P.

On Missionary Method

3. Missionary Presence

THE hour of Grace arrives for a pagan people when the missionary arrives in their midst. For he is the ambassador of Christ. He is a chosen instrument and an official dispenser of God's salutary graces. He himself cannot fully comprehend the immensity of power which has been entrusted to him. Yet, when we consider the meaning of the priesthood, we cannot doubt but that the very presence of a priest among pagans must have some profound, magnetic and salutary influence touching the souls of the pagans. And neither the priest nor the pagans may be aware of this influence, any more perhaps than the ordinary Catholic may be aware of the influence of the Mass which he attends each Sunday under pain of sin.

These supernatural and incomprehensible influences are indispensable at the beginning of every mission to pagans. So we see the place of the itinerant missionary. Even before any conversions or permanent establishments are made, the way is

being prepared by the presence of a priest and his daily Mass among the pagans. Such was the work of Saint Francis Salano, the great Franciscan missionary among nomadic Indians of South America. He travelled from village to village; just talking, joking and making friends with the elders; singing, dancing and playing games with the children; always waiting and watching for the precious opportunities for evangelizing.

While Saint Francis was thus actively present among the pagans, like Father Ricci in China, Father DeRhodes in Indo-China, and Father DeSmet among the American Indians, he was establishing his reputation. This is the key to missionary success. It is when the missionary has acquired a good name that the stage is set for his work among pagans. The missionary's reputation is the real missionary. So Bishop Walsh of Maryknoll explains the matter:

"In an average mission he is one man sent to half million people scattered over an area 50 miles

square. He does not and cannot see them all; but they can and do see him. Being a lone foreigner, he is a marked man. Some judgment is going to be passed on him. If the few who actually meet him in the ordinary course are impressed by his courtesy, patience, kindliness, helpfulness and charity, the news is going to be passed along to their uncles and their cousins and their aunts. If he is consistently so, the repeated good impression will gain momentum as it goes, and it will spread farther and farther, like a snowball rolling downhill, until it has reached isolated hamlets and odd corners.

If, on the other hand, the importunate calls of his exigent pagans find him worrying about his own comfort, or his clerical dignity, or his national prestige, or any other private idol, so that he fails to forget himself in order to think of his opportunity, then he loses the golden chance to achieve his very best stroke of mission work by enhancing his truly precious reputation.

It is when he has acquired a good name that the stage is set for his work among pagans. Pagans do not flock to him for no reason. They do most of their flocking when they need help. Fortunately, this is with them a fairly chronic condition; but even then they will flock only to somebody whom they have reason to look upon as a possible source of assistance. In these circumstances, the missionary is often one of their first considerations; and naturally the die is cast for or against him on the strength of the impression that has gone abroad concerning him. His reputation is thus the real missionary, and fortunate is he who is able to obtain and maintain a good one . . ."

" . . . To implant the Church a man must have certain qualities of spirit, of heart and of will, qualities which do not necessarily coincide in all holy people. It is not enough, then, to be a saint to be a good missionary . . . The missionary must possess the natural ability of the educator, who respects the originality of the elements on which he is working . . . The missionary must be wise, shrewd, gentle; he must have an amiable and attractive personality, joined to a very adaptable and understanding character."

Pere Charles, S.J.

THE first missionaries among pagan peoples, while they may have to experience many discouragements and may see very little in the way of results, have nevertheless certain circumstantial advantages over the missionaries who will come later to reap the harvest. It must be admitted that, by force of circumstances and through no fault of their own, the second generation of missionaries are often far from their pagan people. Unlike the first missionaries, they need not depend upon the people for food, shelter, guidance and patronage. Most of their attention is centered on the Christian community, and not the pagan masses.

Man's genius for establishing his own characteristic way of life

where ever he settles, and of making that life progressively more comfortable, begins to manifest itself and tends to isolate the missionary from the pagans. A psychological barrier arises between the missionary and the pagans. This seems inevitable. And it explains why it is always the first missionaries and not always their successors, who are so deeply loved and so long remembered by the people.

By force of circumstances, the first missionaries are always closer to the people. As psychological exigency, as a condition of their being able to remain among the people, the first missionaries have to learn to see the people, not merely as they are, but as they appear to themselves. The later missionaries, living further from the people, tend to see them, not as they appear to themselves, but merely as they are. This naturally a less sympathetic view; and the people are aware of it.

It may be said then, that, as a condition for obtaining and maintaining a good reputation, as an indispensable means of creating a bond of sympathy with his people, the missionary must ever strive to see the people, not merely as they are, but as they see themselves. It is the view of the lover and the beloved. Gentleness, patience, forgiveness, are the watchwords. The Gospel is to be preached to every creature. Some will believe and be baptized. Some will not believe and be condemned.

Failure is as much a part of this work as success. The Church is as much for sinners as for saints, as much for pagans as for Christians. And all of us need forgiveness till seventy times seven—and more. "With infinite patience," writes Abbot Vonier, "God prepares for the future generations of fervent believers, bearing with longanimity the men and women of heavy heart and dull understanding who may be the fathers and mothers of a whole nation of saints."

So we see that the evangelization of pagans demands that priests be among the people even before there are any actual conversions. But the missionaries must be present in an active manner and a sympathetic manner. They will be there, not merely because the lofty message which they bear is worth all the effort and hardship which their presence among the pagans may demand; but also because the pagans themselves are worth it all in the sight of God, and in the eyes of the missionary himself who sees his people as they see themselves.

Much more might be written, and better written, in answer to the question with which we started these three articles: How should missionaries go about the evangelization of pagan tribes? But whatever might be written in answer to this question would surely have to include all that has been here offered by way of an answer.

(the end)

First Days in Canaaa

"BECOME a Holy Ghost Father and see the world" is a principle that seems almost self-evident to us. History reveals that it was not wholly unappreciated by our spiritual forefathers.

PERE A. DAVID, C.S.Sp., wrote a book (a deed in no way extraordinary for a French priest)—and gave it a sesquipedalian title that serves as a synthesis for its story. It read: *The Missionaries of the Seminary of the Holy Ghost in Quebec and Acadia in the Eighteenth Century*.

WE of today recall at least one datum and one date of our origins, namely, that a Father Poullart des Places, friend of Grignon de Montfort, of Marian devotion fame, founded, in the year 1703, the Holy Ghost Society. Its members went by the genteel name of "Messieurs du Saint—Esprit."

We admit with graceful modesty that during the first half of the eighteenth century, that Society was not particularly remarkable for its numbers. These authentic Holy Ghost Fathers were primarily teachers, somewhat like our present-day Sulpicians. They were almost exclu-

sively occupied with the direction of their own Seminary in Paris, and the similar function for the seminaries of Meaux and Verdun.

THE first members of that Holy Ghost Society who, believing pragmatically in the apostolic "Going, therefore . . .", set out for mission countries, were Messieurs de Glicourt and Bertout. Relatively few at a later date followed their example. But if they did not themselves go to mission fields, they zealously trained others and inspired them with apostolic zeal.

THESE pupils and mission delegates went by the name of "Spiritains." Speaking with generous broadness, we may be allowed to call these also "Holy Ghost Fathers." They had been nobly destined for and directed to "the poorest and most neglected works for souls."

Since there were numerous works that qualified under that description, both in France and in foreign lands, it is but natural that we learn that many such "Holy Ghost Fathers" truly "saw the world." Some went to ancient peoples like those of India, or Tonkin, or China.

Others came to this New World namely, to North America.

IT is most probable that the latter, whom we might call New Worldlings, were introduced to that territory, by way of the Society of Foreign Missions. This Society had made a contract promising to supply to the diocese of Quebec all the priests which would be needed for its works. But things did not go well with them during that eighteenth century and their Seminary of the rue du Bac found itself unable to fulfill its missionary pledges.

For this reason that Society went around begging, and made appeals to organizations that had similar aims, in particular to the Holy Ghost Fathers. It asked our Fathers to send them candidates, priests who were willing to go to the Missions.

Those who in this way came to the Society of Foreign Missions did not enter as members of that Society. They merely took up residence at the latter's Seminary, for the practical purpose of obtaining official recognition from the government their status of "foreign missionaries," and receiving also from the Royal Court the benefit of a free passage and other favors.

Over and above that, difficulties had arisen in the relations between the Foreign Mission So-

ciety and Bishop Dosquet of Quebec. The latter was a go-getter and had a particular dislike for procrastination. He "enlisted" a French priest, made him his Vicar General in Paris and Procurator for his Canadian Missions, and gave him the special job of recruiting priests for Quebec. The priest thus judiciously selected was a Father de la Rue, abbe of Isle-Dieu. We may take some pleasure in noting that he happened to be a friend of the Holy Ghost Fathers.

FATHER de la RUE realized quickly that the Foreign Mission Seminary was not a prolific nursery. He decided, in the year 1752, to address himself directly to the Fathers of our Seminary in Paris.

The letter this Vicar General wrote on April 30 of that year might help some of us to kill or at least paralyze any inferiority complex we have been nursing thus far. It is written in quaint French, which I here translate in equally queer English:

"Supposing that no available subject might be found at the Seminary of Foreign Missions, at the time of the departure of the vessels, I advised Father Carris of the Saint-Esprit. He will supply a certain number (of priests) and these I shall personally present to the Minis-

ter (of the Navy). If we were to desire to establish a community of secular priests at Louisbourg, I feel certain that we would only have to ask Father Carris, and things would easily be arranged to wit, for the establishment and the perpetuation of such a work — and we would receive very good priests, for **EVERYTHING THAT COMES FROM THAT HOUSE IS VERY GOOD.**

“The education (in that Seminary) is a little hard on life (sic). The students there study well; they are properly imbued with the priestly spirit; they are trained in a great simplicity of conduct; they learn “Morals” (sic) well, and the best (missionaries) you have had in your colonies and in your missions of the East Indies, have come from that House.”

FATHER de la RUE was a good businessman and a hustler. In a short time he managed to obtain the Royal Court's approbation, and on July 24 of that same year 1752, he announced to the Bishop of Quebec that the latter would soon be able to welcome Fathers Peronnel and Le Maire “sent to you by the Superiors and Directors of the Seminary of the Holy Ghost.” These are the first “Holy Ghost Fathers” who came directly to Acadia without having to benefit by the help of the Foreign Mission Society.

It was in this way and thanks to the dexterity of the abbe of Isle-Dieu that the small Holy Ghost Society received the official approbation of the King for missionary service in the French Colonies. It came to them as a reward for the zeal of its members.

IT is impossible to determine the exact number of “Spiritains” who were sent to “New France” by our Holy Ghost Society. One reason is that for some time they were mingled with the priests of the Foreign Mission Society. Let me just mention a few, if only to give you your French exercise in pronunciation for today.

There is a Father Frison de la Mothe, who was active in the Seminary of Quebec from 1732 on. For the period that extends from that year to 1755, and while Father Bouic was Superior General, and Father Carris, procurator of the Holy Ghost Seminary, we are certain that fourteen Spiritains were sent on their missionary voyage to Canada. Two others, Fathers Bourg and Brault reached the New World in 1772.

Finally, from 1767 to 1791 six priests “of the Saint Esprit” arrived in the islands of Saint-Pierre and Miquelon. Fathers Moranville, Herard and Duhamel, who had first labored in Guyane, came to the United States in 1795. *(to be continued)*

Immaculate Heart of Mary Collegiate Seminary

Building Drive

GOAL: \$150,000 by July 1.

PURPOSE: To provide our scholastics with a B.A. degree at Duquesne University that will be recognized everywhere in the world. The Church's modern apostolate leans heavily on its schools and secular authorities are requiring exacting qualifications.

CONTRIBUTED: To March 1, the sum of 14,505.36. A good start but still a long way to go.

WHAT YOU CAN DO: Contact your leading parishioners to become "Founders" by a substantial gift (\$1,000 or more), endowment of a room, donation of furniture, etc. Send names of prospects you cannot contact to the Provincial. One pastor has printed and distributed pledge cards to his parishioners.

Do not simply write a check and rest. Pope Pius XII recently said: "A good priest never measures his ministry."

"O Mary conceived without sin, pray for us who have recourse to thee!"



Our Province

March-April 1957

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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhardt
Father Joseph Dolan
Father Joseph Keown
Father Francis Kichak
Father Hugo Kuster
Father Francis P. Smith
Father Edward White

In Your Charity

Please pray for the happy repose of the souls of:

Grandmother of Father McGarry
Father of Fathers Joseph and Francis Duffy
Brother of Father Niederberger

Community Life—4

For the achievement of the apostolic life, which is its purpose, for the stability and extension of its works, which is its object, and for the sanctification of its members, the Congregation has taken community life for its basic rule. All members will always live in a community.

All, by the fact of their membership in the Congregation, place for common use their intellectual, moral and physical talents to be employed for the glory of God and the salvation of souls, for the same purpose as the special purpose of the Congregation, by a unity of spirit with the general spirit of the congregation and under the direction of the same rules.

Briefly, all members of the Congregation make up a single body, thinking, feeling and acting in perfect unity for the glory of God and the salvation of souls.

—Directoire Spirituel, p. 565

COVER: Map of location of Immaculate Heart of Mary Seminary (lower left).

Official

Appointments

Father Joseph A. Pobleschek, San Rosario Health Resort, Cambridge Springs, Pa.

Father James Bradley, Mercy Hospital, Bay City, Wisconsin.

Father John R. Marx, St. John's, Dayton, Ohio.

Father Stanley Trahan, assistant mission procurator.

Father Joseph F. McDonough, diocese of Moshi, East Africa.

Father T. Joseph Wrenn, assistant, O.L.B.S., Philadelphia, Pa.

Meeting

The Provincial Committee on Studies held its annual meeting at Ann Arbor, Michigan, on Thursday, March 29.

Ordination at Ferndale

March 27, Most Rev. John Hackett, auxiliary bishop of Hartford, ordaining prelate:

Tonsure: Mm. Timassy, McNally, Healey, Tuozzollo, Joyce.

Porter and Lector: Mm. Jackson, Hayes, Deniger, Lipke, Miller, Tout, Hebert.

Subdiaconate: Mm. Planinsek, O'Grady, Caron, Covas, Joynes, Buchler.

March 28, Most Rev. Lawrence Shehan, bishop of Bridgeport, ordaining prelate:

Exorcist and Acolyte: Mm. Jackson, Hayes, Deniger, Lipke, Miller, Tout, Hebert.

Diaconate: Mm. Planinsek, O'Grady, Caron, Covas, Joynes, Buchler.

Bishop Byrne Injured

On March 3, while riding in an automobile with Father Joseph Brennan, Most Rev. Joseph Byrne, bishop of Moshi, was injured as their car collided with a truck on a blind turn.

The Bishop was knocked unconscious for a quarter of an hour. He was taken to a hospital where it was discovered that he suffered from a deep cut over his left eye, multiple bruises and severe shock.

After more than two weeks in the hospital, the Bishop returned to his residence and reports that he is recovering nicely and is confident that he will soon return to perfect health.

Another Reason for New Scholasticate

"It is a good thing that the scholastics pass from the seminary in Cornwells (or Ann Arbor) to Ridgefield; from Ridgefield to Bethel and from Bethel to Ferndale. A change of place might possibly be of some help in their studies and in their spiritual formation. People, especially young people, tire of the same surroundings when the condition lasts for many years." (from a letter to the editor).

First Days in Canada--2

We do not have to be Einsteins to realize that twenty-two Spritains came to North America between 1732 and 1791. Four of these were seminary professors or pastors in the region of Quebec; twelve labored in Acadia. But, note immediately, that this list is certainly incomplete. All the documents that are extant have not yet delivered the secrets they contain. The following might help to convince you if you are sceptical.

In 1768 Father Becquet, Superior of our Seminary, wrote that his Congregation "has formed, during the last thirty years, all the missionaries who have worked in Acadia, or among the savages of that peninsula." So also, in 1771, the abbe of Isle-Dieu wrote to Cardinal Castelli, Prefect of the Propagation of the Faith: "During the thirty-eight years of my administration, as Vicar General, of all the French and savage (sic) Missions of the vast and immense diocese of Quebec, I have never sent to them any other priests than those who had been educated at the Seminary of the Holy Ghost. All of them have always given services beyond my expectations, and not a single one has given me disappointment."

That praise—in no way faint—of our Seminary and of the education given by our Holy Ghost Fathers to missionary priests, is often repeated in the reports and letters of the Vicar General of Quebec. He did not hesitate to declare that "the spirit with which those clerics are imbued, the kind of education they receive, the manner in which they are fashioned, are alone capable of forming men who are truly apostolic."

The principal field in which the zeal of those "Holy Ghost Fathers" was exercised in Canada, was the territory then called Acadia, and which today comprises New Scotland, the neighboring islands and, on the continent, the section that corresponds to New Brunswick.

These regions were the theatre of repeated military conflicts between England and France. They ended with the victory of the former and a veritable policy of extermination in regard to the French Catholic colonists. Longfellow in his *Evangeline* has immortalized the tragic mass deportation that reached its climax in 1755.

During their troubles and their martyrdom, the Holy Ghost Fathers were truly Fathers to the Acadians. They acted

not only as their spiritual guides, but they taught in their schools, acted as arbiters in their family disputes, although these were extremely rare in contrast with the "international" conflicts. In the latter also the Fathers served as consoling counsellors.

Jesuits and Capuchins and Sulpicians and others had preceded those Spiritains in Acadia. But the latter were the laborers of the "last hour," the hour of distress, and it was principally through the efforts of those Holy Ghost Fathers, that the Acadians preserved their faith and kept up their courage.

Today there are in North America a little less than one million Acadians. They would number two million souls if they had not suffered at the hands of a supposedly civilized invader.

Several among those early Spiritains deserve more than a short notice. There was, for example, Peter Maillard, called "the apostle of the Micmacs," on account of his zeal for the conversion of the tribe that went by that musical name. There was also Father Jean-Louis Le Loutre, the heroic defender of Beausejour (1755). He was three times a prisoner of the British, and after 1763, presided over an establishment organized for the benefit of the Aca-

In Your Charity

Please pray for the happy repose of the souls of:

Grandmother of Father McGarry.

Father of Fathers Joseph and Francis Duffy.

Brother of Father Niederberger.

dian refugees in the West of France.

Those Fathers became truly all things to all men, but it was in order that they might convert "the savages" and preserve the faith of the Acadians in spite of the allurements offered by the Protestants.

If you are interested in learning a little more about those early Holy Ghost Fathers and their labors for the Acadians, read Emile Lauvriere, *La Tragedie dun Peuple* (Paris 1924), the work already mentioned of Father David, C.S.Sp., and our own *Annales Spiritaines* (1955) from which we have generously stolen the principal data used in this article. In any case, let us keep on "Going, and teach all nations."—*By a veteran contributor to OUR PROVINCE.*

News Roundup

● **MOSHI.** On October 28, 1956, **Bishop Byrne** blessed the new chapel at Himo, a small village and trading place 12 miles south of Kilema . . . On December 16 the Bishop blessed the new church at Mloe, an annex of Kibosho and separated from it by a deep ravine. The Church is the first major undertaking of Brother **Francis Sullivan**, accommodates 1500 persons, and is built of concrete blocks. Total cost was \$25,000. It is hoped that a resident priest will soon be appointed here . . . Three young Fathers have arrived from America: Fathers **Frederick Trumbull**, **Patrick Bascio** and **Eugene Toner**. Father **James Neville** has returned from leave in Ireland and is opening the new Our Lady of Fatima mission at Mbakomu, two miles from Moshi. Brother **Amandus**, a fifty-year veteran, has returned from leave in Alsace.

● **ST. STANISLAS, Pittsburgh, Pa.** Father **Clement Moroz** conducted Special Lenten Devotions for the Pittsburgh Produccemen's Retreat and Rosary Association beginning on March 8. Services consisted of daily rosary recitation at 12:45 P. M. and Stations of the Cross at 1:00 P. M. on Fridays, Veneration of a relic of the True Cross followed the Stations.

● **PUERTO RICO.** The following Fathers have been named to the District Council: Fathers **Edward Kingston**, assistant; **Kenneth Milford**, **Albert Schroll**, **John Gilligan** (procurator).

● **DUQUESNE U.** The Provincial Vocation Department conducted its annual Vocation Day for vocation prospects of the Pittsburgh area on Sunday, April 7. Father **Charles Coffey**, assistant vocation director, celebrated Mass in the University Chapel at 10 A. M. and Father **Francis Stocker** preached the sermon. Breakfast for candidates and their parents followed in the University Cafeteria. After the breakfast, Father **Coffey** showed the vocation films in the Campus Theatre and explained the work of the Holy Ghost Fathers. Father **Francis Philben** gave an inspiring talk on the missions in East Africa. 120 persons were present for the activities, 75 of them prospects . . . In the week that followed, Fathers of the University faculty and Father **Edward Smith**, pastor at Emsworth, addressed all religion classes on the subject of vocation. Our vocational literature was distributed to all classes . . . The annual retreat for University Students was held from April 15-17. Father **Francis Philben** preached the conferences.

● **HARTSVILLE, S. C.** Our architect friend says that he has some plans for a church to seat 120 which would cost only \$4,000. It would be of cement block and could be brick-veneered later. Our building fund is now up to \$1,400 and so the new plans sound interesting.

● **FERNDALE.** A group of Scholastics presented an original and interesting presentation on the spirit of Venerable Father Libermann to the assembled Community in the auditorium on Friday evening, February 1st . . . Ferndale's chapel underwent an interior decoration job. After a few weeks of inconvenience — amid scaffolding and painters' drop-cloths—the chapel emerged renovated. The sanctuary mural remains the same, but it did receive a good washing and cleaning . . . The scholastic priests attended a St. Valentine's Day dinner at Our Lady of Fatima Church in Wilton where they say Mass on Sundays . . . Father **Harman** returned to Ferndale after an absence of almost two years. He visited with us prior to taking up residence in Rye, N. Y. He is living at a parish there while attending classes at Manhattanville's Pius X School of Liturgical Music. Other visitors during the month of February were: Very Rev.

Father Provincial, Fathers Sweet-

Brothers' Novitiate

The proposed new Brothers' Novitiate will be located at Richmond, Michigan, seven miles north of Mt. Clemens. At present, a six-room house is located on a property which comprises 80 acres.

Three creeks flow past the house, which is situated at a corner of the property and facing directly on the highway. The new building will be constructed on high ground at the centre of the property. Estimates for building (not yet contracted) range from \$53,000 to \$188,000.

Facilities will be provided for 18 Brothers, two resident priests and visitor's room. The basement will be devoted to shops, showers, game rooms, etc. The one-story structure will be built with a 100 x 35 main section and two 86 x 30 side wings extending at 45-degree angles. An attic can also be put to use.

ney, **McHugh, Nader** and **Coffey** . . . On Saturday, March 9th, Mr. Kolsun and Mr. Tunney gave a workable theory concerning a Philosophical Basis for the Phenomenon called MENTAL TELEPATHY in a philosophical disputation. On the following day, Sunday, March 10th,^o Ferndale's scholastics played host to a group of youngsters from St. Mark's School, New York. The

vocation movies were shown to the visitors in the recreation hall . . . Father John McNerney, Director of Catholic Charities for the Stamford, Connecticut, area, addressed the scholastics on March 18th. He spoke on some of the aspects of organized charitable work, giving a few brief case histories to show the practical application of his group's activities. Father **Leonard Trotter** spoke to us on the 20th about his missionary work in Africa. A question period followed the talk . . . Ordinations took place on March 27th and 28th . . . Mr. Patrick Collins, C.S.C., a member of the Congregation of the Holy Cross, at present taking his theological studies in Washington, D. C., also received major orders . . .

These Fathers visited Ferndale during the month of March: Very Reverend **Father Provincial, Fathers Murray, Stark, L. Trotter and Harman.**

● **RIDGEFIELD.** Hardwood floors have been laid on the third floor of the old building and in the halls of the first and second floors. The lavatory has been enlarged to three times its former size and the walls in all the rooms and halls freshly painted. These and many other improvements have occupied the energies of the Fathers, Brothers and Novices during the winter in preparation for the huge class of more than 40 novices expected in August . . . 14 Fathers, 16 Brothers and 7 Novices attended the annual St. Joseph's Day dinner this year.

French School of Spirituality

"Cardinal de Berulle is its father and theologian, Malebranche its metaphysician, M. Olier its mystic, St. John Eudes its popularizer and missionary, and in the middle of the nineteenth century, Father Liberman its restorer and psychologist."—Abbe Pierre Blanchard, *"L'Abnegation chez le Venerable Pere Libermann"*, p. 95, *Le Renoncement dans La Vie Chretienne selon Saint Jean Eudse and ses Disciples*, Paris, 1956.

1956

Mission Statistics

Personnel

Priests	2,025
Brothers	264
Senior Seminarists	417
Junior Seminarists	1,795
Teachers	17,067
Catechists	27,478

Population

Total	26,647,123
Catholics	6,108,046
Catechumens	710,241
Heretics & Schismatics	1,576,073
Mohammedans	4,576,267
Pagans	12,910,528

Missions

724

Schools

Elementary	17,170
Secondary Schools and Colleges	354
Professional Schools	242
Normal Schools	111
Pupils	1,298,769

Hospitals and

Dispensaries	482
Beds	4,730
Number Treated	4,450,735

Orphanages	168
Orphans	9,053

Leprosaria	38
Lepers	5,538

Baptisms

In articulo mortis	30,627
Adult	86,171
Infant	249,780

Communions

Easter	1,773,090
Devotional	29,573,550

Marriages

Religious	33,079
Mixed	1,038

On Missionary Method

4. Material Means

TO what extent may a missionary make use of purely material means of attracting pagans to the Church? This is a practical question with which every missionary is bound to be confronted from time to time, particularly in areas where the Church is not yet known.

An historical example of this would be the pleasant and secure life found in the Reductions of Paraguay which had very considerable influence in attracting the nomads to Christianity. There was also the custom in certain early African missions of presenting the neophytes with a large piece of cloth on the day of their baptism. These things made the Church attractive to pagans who, otherwise, would not have presented themselves for religious instructions through which they were eventually disposed to accept the truths of Christianity. The risk was that the consideration of material gain might have played too great a part in the actual conversion of these simple people.

Is such a risk justified? And what is to be thought of the conversions of the chieftans of South Japan who became Chris-

tians only after they saw that their opportunities for trading with the Portuguese would thereby be much improved? And certainly the "untouchables" of India, as well as the hungry poor of China, must have been deeply influenced by the consideration of the material advantages consequent upon their becoming Christians: social equality in the case of the former, and full stomachs in the case of the latter. What then is to be said of missionary method which involves the offering of material advantages as a means of evangelization?

The missionary, who regards the preaching of the Gospel to be the primary and most essential note of the apostolate, must logically look upon this method of material means as something unworthy of encouragement. His duty, as he sees it, is merely to preach a pure and undiluted Christianity which will be heard by those who have ears. He aims at quality, not quantity. He strives only to form perfect Christians. For him, the only worthy motive for conversion is the love of God. Those who are blind and deaf to this message must be regarded as merely

"unconvertible." No need, then, to chase after the heavy of heart and dull of mind in order to ensnare them by devious means! Such a missionary is present for all the people alright; but if they will not come to him after he has made the truth known to them, then they are no longer his concern. His precious time must be used to concentrate on the few chosen ones who have responded to his presence and his preaching.

However lofty the above described missionary attitude may appear to be, it is not in harmony with the nature of the Church and does not therefore provide us with a sound answer to our practical question regarding the use of material means to attract pagans to the Church.

The difference between Catholics and pagans is not the difference between the good and the bad, those who are saved and those who are reprobate. There are sinners inside the Church as well as outside. The Church is as much a community of sinners as it is a community of saints. The very organization and legislation of the Church is geared more directly to the needs of sinners than to the needs of saints. And what are sinners but people, baptized or not, who act with unworthy motives? We are all fairly consistent in this.

"It sometimes happens that, with a marriage in view, a man or woman will come and ask to be baptized; or it may be a slave that wants to please his master, or a man that wants to please his friend. Very good, on this hook I will take you. You have fallen into the Church's net; alive as you are, I have you. No trying to escape! It is our Lord who has caught you with this bait."

—St. Cyril of Jerusalem

The Church shows concern for the one who is lost more than for the ninety-nine who are saved. So must the missionary go in search of the lost sheep who demands more of his attention, compassion and tenderness than those in the fold. Having sought out the lost sheep, the Good Shepherd carries it back on His own shoulders. The Church is not merely for an elite who will do what they are told and stay where they are put. It is for all, everywhere; even for the hard of heart who can be brought into the fold only through the patient efforts of the shepherd who must sometimes leave the ninety-nine behind him.

By Her very nature, the Church, an institution of and for earthly creatures, is deeply involved in the material aspects of Her members, both actual and potential. Look at the miracles of Christ: material advantages wrought as a means of evangelization. Look at the prayers of the Liturgy and the blessings of the Ritual: so much concern for merely mundane things. And what is meant by the Corporal Works of Mercy?

The unique and all-embracing altruism brought upon the earth by Christ demands manifestation in earthly fashion. This altruism, which is the heart of Holy Mother Church, follows no logic, passes no judgments on motives, asks nothing, not even gratitude, of its supplicants. The Church knows that man needs family life with a measure of happiness, security and proper pride while he sojourns on the face of the earth. And for the safe completion of his journey he needs a great deal of help, of compassion, of patience, and of forgiveness, both from God and from his fellow travellers.

Thus the practical question with which this inquiry started is answered in the heart of the missionary as he sees through the eyes of the Church that hunger appeased, thirst quenched, bonds cast off, dignity respected, wounds dressed, tears

dried, security offered and weakness forgiven, are all roads to the Church which accepts and embraces men as she finds them in order to make of them, not an elite, but a *Plebs Dei*. In converting them, She does not pretend that She is changing them from bad people to good people. She believes and hopes that, whether they were good or bad before conversion, they will be better able to be better after conversion, although still sinners needing patience and forgiveness until seventy times seven and more.

The missionary who knows the nature of the Church and understands that his primary and most essential duty is to strive to make the Church visible and accessible where it is not yet known, realizes that every material means of evangelization may be used which conforms to the nature of the Church which is to be established. Towards this aim of establishing the Church a certain number of actual conversions must be made as a basis. When the pagans do not respond in sufficient numbers to his preaching, the missionary must then look for methods of contact, of winning the confidence of the people and of getting a hearing.

The medical apostolate, although an excellent means of contact with large numbers of people of all social classes, is

not always possible when a mission is just beginning. An alternative means of contact might be the doing of favors or the giving of small gifts which would attract people, some of whom will become true friends willing and disposed to listen to all that the missionary has to say. The missionary, in the figure of speech used by Christ, is a fisher of men. Thus he may use a bait to attract the people; he must then secure his catch with the bonds of friendship followed by solid religious instruction and proper motivation towards actual conversion.

The missionary may then do all sorts of favors for the people with whom a hearing may be considered necessary for the work of establishing the Church. He may for example do special favors for chiefs, give them gifts if this is the custom of the country, and pay them all due respect. Contact and friendship with chiefs and people of influence is usually a matter of great importance, especially in the beginning of a mission. Good relations and easy points of contact must be established

at whatever cost, provided that the means used are in harmony with the nature of the Church. Thus would be excluded the sword of Charlemagne or any other form of coercion, intimidation, political pressure, or trickery. For such means would be incompatible with the freedom which the Church offers to men.

Once a hearing has been granted to the missionary, and before he preaches the more spiritual aspects of his message, it would be quite proper to present the Church with all its material advantages first of all, thus increasing the interest of the people and elevating them gradually. The supernatural is built upon the natural; and the Church is truly the mother of great joy, a dispenser of material prosperity and blessed good health, a font of security, healing and consolation. The church is a mother; and so she should appear first of all in the eyes of the pagans who may later be led to an understanding of the other aspect of her nature.

Father Hannigan Dies

Following a heart attack and stroke, Father Charles B. Hannigan died in Philadelphia, Pa., on Sunday, April 28.

Funeral services were conducted in Our Lady of the Blessed Sacrament Church on May 1. R. I. P.

NOVENA



to the

HOLY
GHOST



MAY 31 - JUNE 8

Holy Ghost NOVENA

-- May 31 - June 8

THE novena in honor of the Holy Ghost is the oldest of all novenas since it was first made at the direction of Our Lord Himself when He sent His apostles back to Jerusalem to await the coming of the Holy Ghost on the first Pentecost. It is still the only novena officially prescribed by the Church. Addressed to the Third Person of the Blessed Trinity, it is a powerful plea for the light and strength and love so sorely needed by every Christian. To encourage devotion to the Holy Spirit, the Church has enriched this novena with the following indulgences:

The faithful who devoutly assist at the public Novena in honor of the Holy Ghost immediately preceding the Feast

of Pentecost may gain:

An indulgence of 10 years on any day of the novena;

A plenary indulgence, if they take part in at least five of the exercises, and moreover go to confession, receive Holy Communion and pray for the Holy Father's intention.

Those who make a private novena in honor of the Holy Ghost, either before Pentecost or any other time in the year, may gain:

An indulgence of 7 years once on any day of their novena;

A plenary indulgence under the usual conditions at the close of the novena; but if a public novena is held, this indulgence is available only to those who are lawfully hindered from taking part in the same.

HOLY GHOST NOVENA PAMPHLETS

	Single copy	doz.	100	500	1000
Novena Booklet	10c	95c	\$7.00	\$30	\$60
Novena Folder		15c	\$1.00	\$ 4	\$ 8
Prayers to the Holy Ghost		15c	\$1.00	\$ 4	\$ 8
Devotion to the Holy Ghost	5c	50c	\$4.00	\$18	\$35
Holy Ghost Prayer Book (paper)	50c				
Seven Supernatural Powers	10c	75c	\$4.50	—	—
The Tree of Life	10c	75c	\$4.50	—	—

Address all orders to:

HOLY GHOST FATHERS
1615 Manchester Lane, N.W.
Washington 11, D. C.

Building Drive

GOAL: \$150,00 by July 1.

PURPOSE: To provide our Scholastics with a B.A. degree at Duquesne University that will meet the exacting requirements of state authorities at home and abroad; to eliminate duplication of faculties and facilities in Ferndale and Cornwells.

CONTRIBUTED: To April 1, \$27,277.39 or nearly 20%.

TEAM WORK: "All, by the fact of their membership in the Congregation, place for common use their intellectual, moral and physical talents . . . for the same purpose . . . by a unity of spirit with the general spirit of the Congregation . . ."—Venerable Libermann.

"O Mary conceived without sin, pray for us who have recourse to thee!"

Our Province

May-June 1957





Our Province

May-June 1957

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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father Daniel Conklin
Father Joseph Dolan
Father Joseph Keown
Father Joseph Kirkbride
Father Francis Kichak
Father James Maguire
Father Francis P. Smith

In Your Charity

Please pray for the happy repose of the souls of:

Sister of Father Baney

Mother of Brother Regis Smith
Brothers (Ray and John) of
Father McCaffrey

Community Life—5

Relations among ourselves should be as between children in the same family, which is the family of Jesus and Mary. We ought to consider ourselves brothers, animated by the same Spirit, which is the Spirit of God, and the same love, which is love that inspired the Holy and Immaculate Heart of Mary. We should consider as done to Jesus Christ Himself all that we do to our brothers and to act towards all as we would towards the Divine Saviour and His most holy Mother.

—*Directoire Spirituel*, pp. 565-6.

COVER: Scene at Cornwell's Open House and Mission Day, May 19.

Official

Correction

The amount of remittance reported on last year's printed report for St. John's, Tucson, Arizona, is \$4,750. This amount does not include a payment of \$1,500 and is, therefore, corrected to read \$6,250.

—William J. Holmes, C.S.Sp.
provincial procurator.

Departure

Father Albert Gretillat, district of Haiti, arrived in New York via Eastern Airlines, April 25, and departed from Idlewild on April 26 via Swiss Air, for Switzerland.

Father Hyland's Book Re-edited

The Bruce Publishing Company has announced that it will re-issue the late Father James A. Hylands book, **The Dove Flies South**. The text will be re-edited to bring it up to date and some of the dialogue will be re-worked. The general re-editing of the work will not change the basic idea of the novel.

New Address

Most Rev. Richard H. Ackermann,
C.S.Sp., D.D.
2031 Sunset Boulevard
Mission Hills
San Diego 3, Calif.

IMMACULATE HEART SEMINARY BUILDING DRIVE

GOAL: \$150,000

CONTRIBUTED: \$60,000

TIME LIMIT: Our time limit of six months has expired without the achievement of original goal, but we piously hope in Divine Providence and Spiritain loyalty to use the extended time limit to reach the needed funds.

This project is a "must" and we should courageously continue the fine spirit of cooperation and sacrifice already shown by so many.

"O Mary conceived without sin, pray for us
who have recourse to thee!"

Open House and Mission Day

Cornwells Heights

(from **The Flame**, June 5, 1957)

by Joseph Keenan

ON Sunday, May 19, 1957, six hundred and sixty people came out under murky and cold skies to attend an open house and Mission Sunday here. They were given a real idea of what seminary life is like by both seeing and hearing about it from the seminarians. They also learned much about the Holy Ghost Fathers from the special exhibit of their work.

The visitors approached the college from the center path where they viewed the two multi-colored sawdust carpets, made by Gerald View and his crew.

At the house, a seminarian introduced himself to a group of guests and conducted them on a tour of the building, which included the dormitories, classrooms and recreational facilities. The guests were left in the gymnasium where they could browse leisurely and talk with the seminarians on duty at the various exhibits. There was also a continuous flow of events to keep everyone occupied.

At 2:00 p. m., three seminarians explained what life in the seminary is really like. These personal, somewhat humorous talks were very well received.

Donald Budnick spoke on sports; Gerald View on the spiritual life; and Thomas Kiernan on studies.

Norman Bevan, a half hour later, delivered one of the feature talks of the afternoon, *The Mass—A Living Story*. This talk was superbly done, and it introduced to the people some generally unknown facts about the Mass. After the talk the people had ample time to view the display of sacred vessels and vestments in the sacristy where seminarians were on hand to answer questions.

At 3:00 p. m., one of those plaguing questions was answered; Why does one want to become a priest? Frederic Torres, Girard Kohler, and Benjamin Gibson, seminarians, were joined by Robert King, a student at Philadelphia's St. Joseph's Prep, and Charles Devlin, a third grade student from St. Rose Parish in Haddon Heights, N. J., in giving their views on the subject. As might be expected, young Charles Devlin stole the show. He gave a very simple account of his wanting to be a priest so that he might be able to bring Christ to many people; that, accom-

panied by the recitation of two appropriate poems, endeared him to the audience and won him an encore.

Following the showing of the Holy Ghost Fathers' prize-winning movie, *Kilimanjaro Mission*, the seminarian Glee Club, under the Direction of Donald Nesti, sang some selections from their repertoire. The applause they received was certainly a fit reward for their hard work.

Frs. Louis Dolan, C.S.Sp., and Vincent Durning, C.S.Sp., missionaries, who returned to their work in Africa May 21, 1957, gave a very interesting description of their work among the Wachagga in East Africa. The humor of their talk had the crowd, literally holding their sides; they also showed slides of their work.

The day was climaxed at 5:00 p. m. with Solemn Benediction of the Most Blessed Sacrament and a sermon by the Very Rev. Vernon F. Gallagher, C.S.Sp., president of Duquesne University in Pittsburgh.

Exhibit Shows Worldwide Work

by Girard Kohler

THE display of the Polish Province, in its theme and construction, was perhaps the most dramatic and forceful of the Mission Exhibit. The exhibit symbolizes a thriving and

active province before Communist oppression, a suppressed and persecuted province under Red domination.

As it was with the Polish exhibit, so it was with all of the displays. Everyone of the twelve displays, each representing a different province or mission field where Holy Ghost Fathers are engaged in Christ's work, was intended to further acquaint people with the multi-various work of missionaries, especially Holy Ghost Fathers.

In addition to the displays prepared by the students, there was an impressive, professionally prepared display of the United States Province of the Holy Ghost Fathers. This exhibit, sponsored by the province, had three parts, the first dealt with our work in this country; the second, with Puerto Rico; and the third, with the East African missions.

The French, Canadian, Irish, Portuguese, and Belgian displays explained the works of these provinces by pictures and posters and other effective and artistic devices. The German display dealt mainly with the Brazilian missions, and England was represented by the work among lepers. A large whirling windmill (in this case powered by an electric motor) made the display of the Dutch Province one of the most eye-catching in the Mission Exhibit.

NOVITIATE OBSERVES 35th ANNIVERSARY

THE Fathers, Brothers and novices observed the 35th anniversary of its opening of the novitiate in Ridgefield, Conn., on Sunday, May 26.

The novitiate was once "Mat-lock," the Cheesman - Riggs home. It was purchased in 1922 with the aid of the late Rev. Richard E. Shortell, pastor of St. Mary's Church, Ridgefield, and of the late Col. Louis D. Conley. In 1937 an addition was built to make room for larger classes.

At present there are nine Brothers, seven clerical novices at the novitiate but a class of 23 clerical novices is expected in August. To make room for the new class, an extensive program of repairs and remodelling has recently been completed during which hardwood floors were installed and repairs made to electrical and plumbing systems.

RIDGEFIELD JOURNAL

Friday, May 26, 1922

Moving Day at Ferndale! The Blessed Sacrament having been removed from the Novitiate yesterday, the Novices attended morning prayer, Mass, and meditation in the large chapel. Immediately after Mass and Thanksgiving, the Novices had breakfast. After this, Messrs.

Roach and Lennon prepared to take Brother Arthemus to the Novitiate. These three left at 7:30, the first to begin the new Novitiate. The moving van came at 8:30, and the stuff was packed and on its way by 12:30 p. m.—a delay being caused by too little room in the truck and another had to be obtained. Some of the Novices went with the vans; others with Father Master in the taxi. At last we all reached Ridgefield, to enter the new Novitiate, a new House of Formation for the Congregation. This beautiful spot, so near the Berkshire Mountains, will afford the proper means of training many new religious for the Congregation and many missionaries for the Church. The beauties of the place, room in this journal will not permit us to describe. Those who will in future times read this, will long since have learned them. Suffice it to say that it makes Ferndale run for its honors as a beauty spot and as the prize of the Congregation.

The day, or rather the afternoon, was spent in unpacking and in fixing the Chapel, where our Divine Lord will come tomorrow morning. The beds were also prepared. At 6:30, after the offering of the Pentecost Novena, night prayer was said, the dishes then washed, fol-

lowed by a short recreation and then to bed — tired and sleepy after the day's experience.

This day, long awaited and long wished for by many a Novice, has arrived and gone. The novices of 1922 take considerable pride in that they were the beginners of a new home for the chosen ones, the children of the Congregation. They breathe a prayer, asking God to bless his new work, and to give to it, by way of recompense for the generous sacrifice of many missionaries, new apostolic vocations.

Saturday, May 27, 1922

The first day spent in the new Novitiate was spent in the usual ways, that any day would be used, after moving to a new home—namely, in cleaning, unpacking, sorting, and fixing rooms. To begin the day well, the Novices arose at 6:30; morning prayer was said at 6:45, followed by meditation. Father Shortell, pastor of Ridgefield, celebrated the first Mass in the Novitiate. To him fell the honor of calling and bringing our Lord into this new home for the

first time. Father Master celebrated the Mass of Thanksgiving and at the end of this breakfast was served. During the day, the Study Hall (the tower room, second floor) was put into shape. New desks were set up, the books placed on shelves, the pictures hung, and before evening visit, we had a nice, cozy study hall. Today also, Benediction of the Most Blessed Sacrament was given for the first time. The Novices sang well, and the ceremony will long be remembered. After this, night prayer was immediately said and all retired. The recreations were spent in sighting the property, water-tower, etc.—all are greatly delighted with the place and are becoming acclimatized in a manner, not a little surprising.

This day will not be forgotten by those who now live in the new Ridgefield Novitiate, for the great gift of God Who came to us in the first Holy Mass celebrated in these walls, will ever be remembered.

(Taken from *Novitiate Journal*, May, 1922. "Mr. Ackerman", Journalist.)

Graduation, Opelousas, La.

HIS Excellency, Most Rev. Maurice Schexnayder, D.D., Bishop of Lafayette, La., presided at the graduation exercises

of Holy Ghost School on Sunday, June 2, 1957, at Opelousas, La. A class of 56 was graduated from the school, the largest

number in the history of the school and the largest class to be graduated in the diocese this year.

The Rev. *Francis J. Smith*, C.S.Sp., pastor, presented the awards for scholarships, scholastic records and athletic achievements. The address to the graduates was delivered by the Right Rev. Monsignor Clay Bienvenu, pastor of Our Lady of the Sacred Heart Church, Church Point, La. Monsignor Bienvenu spoke on the progress of Catholic education from the early years of the church comparing it with our modern education.

Father Smith announced that three of the graduates would enter the religious life of the sisterhood this summer. Two boys would leave for the seminary to begin studies leading to the priesthood.

During the past year there were close to seven hundred children enrolled in the school. The present school, a new one-floor brick building was constructed in 1956 and dedicated on September 9th, 1956. Plans are already drawn for a new elementary wing to the present building and a new gym.

Holy Ghost School had a proud tradition. The school is 83 years old and was started in 1874 by the Holy Family Sisters. It has sent forth 500 graduates. Of these over 100 are

teachers, 9 are principals and 35 are Sisters of a religious society.

Of the 56 graduates for 1957 already 31 have applied to higher institutions of learning in many fields. The following list gives a good picture of how Holy Ghost School has prepared its students for the college and university level.

- 2 Medicine (Creighton University, Nebraska)
- 3 Arts-Fine & Industrial (Grambling College, Southern University, La.)
- 2 Speech & Dramatics (Grambling College)
- 2 Business Education (Grambling College)
- 2 Music (Xavier University, Grambling College, La.)
- 1 Library Science (Grambling College)
- 1 Medical Technology (Xavier University, La.)
- 5 Elementary Education (Xavier University, Southern University, Grambling College)
- 2 Nursing (St. Joseph State College, La.)
- 3 Physical Education (St. Michael, New Mexico & Texas State University)
- 3 Religious Life (Louisiana & Minnesota)
- 3 Business Education (Texas Southern, Texas)

It is well to note that two freshmen of Holy Ghost School have applied to enter the seminary of the Holy Ghost Fathers

This is a creditable record for the Holy Ghost Fathers and the Holy Family Sisters who administer and teach at Holy Ghost School. "Well done, good and faithful servants."

Father Charles B. Hannigan

1886-1957

WHEN Holy Ghost Fathers discuss the qualities that characterize them they disagree about nearly all of them except one. And that one usually gets several names, the irreducible two being simplicity or personal non-aggressiveness.

The perfection of this quality of personal non-aggressiveness is probably what Venerable Libermann meant by *suave* and *douce*. It has a face for welcome, a voice of comfort and a strong back for protection and loyalty. It is "Cor unum" personified, it is a superior's "old reliable," "ace in the hole." The Holy Ghost Father with this quality is at home in every community, seeks no honors, schemes for no superiorships, burns with steady zeal in all in his assignments, is a joy to his confreres and a rock of reliability to his superiors.

We are blessed by many confreres with this quality. This writer likes to believe that most of his confreres possess it and by more than enough. The mavericks are egregious by their scarcity.

Father Charles Hannigan, whose life inspired the above reflections, had the quality of personal non-aggressiveness in an eminent degree. His modesty



Father Hannigan

was so highly developed that it almost completely self-effacing. His contemporaries revered him, the younger Fathers took to him at once, and his pupils returned his great love for them.

CHARLES Bernard Hannigan was born in Philadelphia on July 25, 1886. He made his primary studies at St. Joseph's House in Philadelphia and his high school and college studies at Duquesne University from 1901 to 1908. He made his profession at Ferndale on August

16, 1908, his theological studies at Ferndale from 1908 to 1914. He was ordained to the subdiaconate November 13, 1913, to the diaconate the following day and to the priesthood on November 15, 1913. He made his Apostolic Consecration at Ferndale on June 21, 1914.

Father Hannigan's first appointment was to Duquesne University where he was professor until 1921. In that year he was transferred as professor to Cornwells and it was here that his simplicity and his love of manly sports endeared him to many future Holy Ghost Fathers.

In 1925-26, Father Hannigan served as chaplain at Rock Castle, Va., and from October, 1926 to October, 1929 was assistant at Notre Dame, Chippewa Falls, Wisc. He was appointed pastor at Lake Charles, La., on November 1, 1929 and took perpetual vows on August 15, 1931.

In 1933 the late Father Phelan, then Provincial wrote in his report to the Motherhouse: "... it may be useful to call attention to the amount of work done by Father Hannigan to his purely priestly ministrations at the altar, in the pulpit, in the confessional, in sick calls,

in his mission stations, in the catechism classes. Then in addition he teaches in the High School and Normal School three times a week from 6 p. m. to 8 o'clock and from 8 a. m. to noon every day during the six weeks of Xavier Summer School Extension . . . Father Hannigan deserves commendation and encouragement for the serious work he is doing for God's glory and the salvation of the poor Colored people in the city of Lake Charles."

Father Hannigan returned to the school of his early days, St. Joseph's House, in 1947 as athletic and spiritual director, where he served until his death on April 28.

Wake services were conducted at St. Joseph's House chapel and the Solemn Requiem Mass at Our Lady of the Blessed Sacrament Church, Philadelphia, on May 1. Father McGlynn was celebrant at the Mass, Rev. Thomas Brown of Pittsburgh, deacon, and Father Williams, subdeacon. Father John McGlade preached the sermon. In the sanctuary were many local clergy, Sisters and Brothers and twenty-two Holy Ghost Fathers. Interment was in the community cemetery in Cornwells Heights, Pa. R. I. P.

Father O'Reilly Dies in Ireland

Father John J. O'Reilly, beloved teacher of many Fathers in the Province, died piously in Kimmiage, on May 26. He had retired to Ireland in 1953 after 35 years of service in the Province of the United States. He was 87 years old. R. I. P.

(A full biographical notice will appear in the next issue of OUR PROVINCE)

Letter to the Editor

NOT being the argumentative type, the writing of this letter has caused me much anguish; for it might give to some the impression that I am looking for an argument when I say that "ANOTHER REASON FOR NEW SCHOLASTICATE" as published in O. P. of March-April is no reason at all. Or is Bethel another Shangri-la?

What the quotation said about young people had me running to G. K. Chesterton for I had a slight recollection that he had written something about this cult of youth. I found it in one of his essays, "Obstinate Orthodoxy". Perhaps you might not think it too much to the point; yet what he says is not pointless. Besides, this quotation from G. K. C. will give some of the confreres further information on the progress of my reading habits. And now to Chesterton.

"More than half the 'revolt' and the talk of being advanced and progressive is simply a weak sort of snobbishness which takes the form of worship of Youth. Some men of my generation delight in declaring that they are of the Party of the Young . . . the current phrase that everything must be done for youth, that the rising generation is all that matters, is in

sober fact a piece of pure sentimentalism. All healthy people like to see young people enjoy themselves, but if we turn that pleasure into a principle, we are sentimentalists . . . moreover, the young will always have a fair amount of fun under the worst condition; . . ."

And what has this to do with improving the studies and the spiritual formation of our young? Well, someone once wrote that Chesterton stands you on your head to make you see a point. Perhaps I got a bump on the last trip around.

As I said, I'm not looking for an argument; it is just that I have not been in print for a long time. I really do not think the arguments too strong, though. What proof can I offer?

The writer said, "People, 'especially young people,' tire of the same surroundings when the conditions last for many years." Did anyone consult the Provincial on this? I'm sure he'll tell you that the dispatcher at Grand Central has it easier. How I've made tracks! ! !

And now that I've tried so hard to get back into the news, here is my name; in good society, anyway.

Joe Hackett

—P. S. I'm all for the new set up.



FIRSTS

This is the first class to go to Ridgefield (professed August 15, 1922), first Ridgefielders to be ordained (August 28, 1926), first to have a Bishop, observed 30 anniversary of Apostolic Consecration, June 21, 1957. Front, Bishop Ackermann, Father Zehler, Kelley; rear, Fathers Lennon, Fitzgerald, Roach, Mulvoy.

News Roundup

● **MOSHI.** Our youngest African priest, Father Joseph of Marangu Mission, has just died and was laid to rest with Father Joseph Otto and the other missionaries. He had been ordained just last year. Shortly before Easter he had fallen ill, but wanted to remain at Marangu until after the Holy Week activities. He was then sent to our

Moshi mission and put under treatment, but his condition soon made necessary his removal to the government hospital where he died less than a day later. Preliminary diagnosis of the case alleged dehydration as the cause of death. Father **Nop-pinger** and two African priests celebrated the Solemn Requiem at an evening Mass.

● **DUQUESNE.** 510 graduates received degrees at the University's commencement exercises on June 2. Honorary degrees were presented to William P. Rogers, deputy attorney general in the U. S. Department of Justice, Richard E. Berlin, president of the Hearst Corporation, and Rev. Joseph I. Boyle, vice president of Villanova University. Father Boyle delivered the sermon at the Baccalaureate Mass at St. Paul's Cathedral and Mr. Rogers addressed the graduates at the commencement exercises in Syria Mosque. Most Rev. John

J. Dearden, D.D., bishop of Pittsburgh and chancellor of the University, presented the degrees. Twenty nations participated in the Second Annual Pittsburgh Folk Festival at Syria Mosque on May 3-4-5. Foods and crafts peculiar to the participating countries added diversity to the event. It is estimated that more than 3,000 participated in the presentation which was attended by 10,000 persons. Father **John Schlicht**, originator of the Festival, was again director . . . Father **Francis Philben**, director of the African Institute

ORDAINED JUNE 4 AT FERNDALE

Left to right, Fathers Raymond Buchler, John Joyner, John O'Grady, Bishop Lawrence J. Shehan of Bridgeport, Henry Planinsek, Edward Caron, Peter Covas.





1957 Graduating Class, Ann Arbor

at the University, has announced that Duquesne has become a charter member of the newly-formed African Studies Association. The purpose of the association is to facilitate communication among scholars interested in Africa and to stimulate research on Africa by specialists in various disciplines and the humanities. Seventeen universities form the charter group.

● **HARTSVILLE, S. C.** Father **Stark** obtained a form-grotto Father **Charles Trotter** while he was still in North Carolina, and has used it to construct a brick grotto. Stone is very scarce in

this part of the state . . . The Beau and Belle drive netted \$300, a great success . . . The Mother's Club was very active this year.

● **ST. MARK'S, N. Y.** Father **Collins** gave the Benediction at the Commencement Exercises of the Harlem School of Nursing on May 10 . . . Father **John M. Joyner** celebrated his first Solemn Mass on Sunday, June 9. Father **George Collins** was assistant priest, Father **Joseph Harmon**, deacon and Father **William Maguire**, subdeacon. Father **Francis Fitzgerald** preached. A reception was held in St.

Mark's Hall from 3 to 6 in the afternoon and Benediction at 8 in the evening. Father Joseph Joyner attended St. Mark's parochial school and Cathedral College, New York, before entering Cornwells.

● ST. BENEDICT'S, PITTSBURGH.

A solemn Mass was celebrated on May 25 to commemorate the 150th anniversary of the canonization of St. Benedict the Moor. Father Regis **Guhrig** was celebrant, Father Francis **Stocker**, deacon and Father Patrick **O'Carroll**, subdeacon. Father Egbert **Figaro** preached. Fathers from the Pittsburgh area attended the Mass and luncheon that followed. A tea and variety

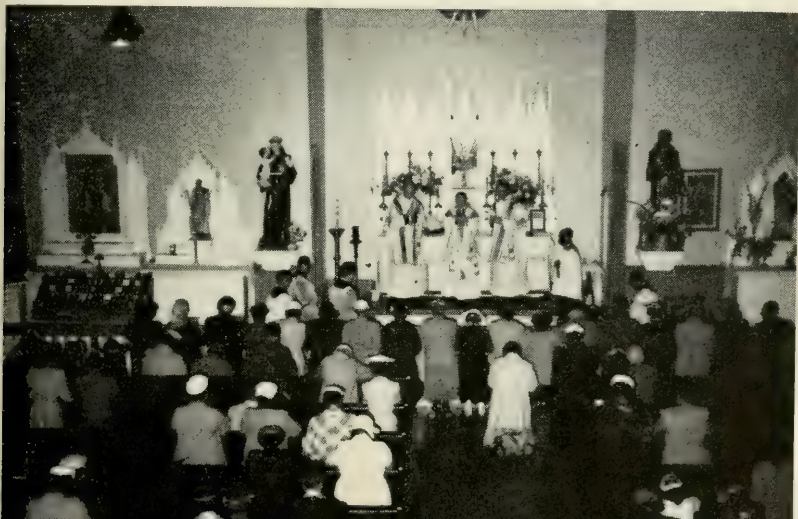
show was given by the parish on the following day, May 26.

● ST. DANIEL'S, SHREVEPORT.

The parish population for 1956 reached 185; Holy Communions, 4,035; baptisms, 12; average Mass attendance, adults 89, children, 51; marriages, 3; envelope collection, \$2,052.45; other contributions, \$1,675.62. A piece of property sought since 1945, was purchased for \$4,500.

● **FERNDALE.** The Scholastic priests successfully passed their canonical examinations in preparation for their work in the confessional on April 13 . . . Holy Week meant more safaris to St. Augustine's Cathedral for the special services which com-

Anniversary of Patron at St. Benedict's, Pittsburgh



menced on Palm Sunday and continued on through the week: Spy Wednesday, Holy Thursday, Good Friday, Holy Saturday, Sunday . . . **Brother David** was forced to take a couple of weeks off for an operation. He returned to Ferndale on Saturday, April 27 . . . The novices and Brothers from Ridgefield spent a day with us on April 22. Visiting priests during the past month were Fathers: **Coffey, Murray, Dolan, Durning, Conroy, Frommholtz, Shuster, O'Reilly, Falvey** and **Wright**. Fathers Dolan and Durning provided some excellent and interesting slides on Africa in the recreation hall on Thursday, April 11 . . . We paid our annual visit to Maryknoll, May 1st . . . The Scholastics continued a long-standing practice of reciting the Rosary at the Grotto every evening after recreation during the month of May . . . Father G. J. A. Bakkar, a secular priest from Holland, spoke to us on Sunday evening, May 12. Father is an unusual man. He was married twenty-eight years, raised eight children, spent many years as a successful business man in his European homeland. He began his studies for the priesthood a few years after the death of his wife. He has three sons who are Jesuits. He himself was ordained three years ago at Easter time . . . Father Bakkar spent two years working with lepers in the

French Cameroons, Africa. It was in regard to his missionary activity that Father Bakkar spoke to us. His lecture was made even more interesting by the pictures of lepers, in the various stages of the disease . . . On Monday, May 13th, Father Provincial held directions for all of the scholastics except those in third and fourth Theology. There was a movie shown on Foundation Day, May 20th, which was a Free Day . . . In rapid succession, classes came to a close on May 24th. On the following day, Saturday, May 25th, the final examinations began. They ended on Tuesday, May 28th. Father **William O'Donnell** of Duquesne University, opened the annual retreat with his first conference on Tuesday evening at 8:30 P. M. Six deacons are scheduled to be ordained to the priesthood by the Most Reverend Lawrence J. Shehan, Bishop of Bridgeport, on Tuesday morning, June 4th. Many Fathers visited Ferndale during the month of May. Among them were: Very Rev. **Father Provincial, Fathers Casey, Harman, Mullen, O'Brien, Leonard G. Healy, Murray, Collins, J. McDonough, E. Hogan, E. Trotter** and **Kirkbride**.

● **ST. ANN, PITTSBURGH.** Father **Griffin** was host to 44 Fathers and Brothers on Pentecost Sunday, June 9, at a dinner and social evening.

Encyclical

Fidei Donum

To the venerable brethren, Patriarchs, Primates, Archbishops, Bishops and other Ordinaries of places who have peace and communion with the Apostolic See, POPE PIUS XII.

Venerable Brethren, Health and Apostolic Benediction.

The incomparable riches which God deposits in our souls with the gift of faith are the motive for immense gratitude.

The faith, in fact, introduces us to the secret mysteries of the divine life. In it are founded all our hopes, and even in this earthly life it strengthens and reinforces the bond of the Christian community, as the Apostle said "One Lord, one faith, one baptism" (Eph. 4:5). It is the gift par excellence which places on our lips the hymn of gratitude: "What shall I render to the Lord for all the things that he hath rendered to me?" (Ps. 115:12).

What will we offer to the Lord in exchange for this divine gift other than the homage of the spirit, if not our zeal to diffuse among men the splendor of divine truth?

The missionary spirit, animated by the fire of charity, is in some way the first answer of our gratefulness toward God, in communicating to our brothers the faith which we have received.

Considering on one hand the innumerable legions of Our sons who, especially in lands of ancient Christian tradition, are participants in the well being of faith, and considering on the other hand the even more numerous mass of those who are still waiting for the message of salvation. We feel the ardent desire to exhort you, Venerable Brethren, to support with your zeal

the holy cause of expansion of the Church in the world.

May it be God's will that following Our appeal, the missionary spirit may penetrate more deeply in the hearts of all priests and, through their ministry, inflame all the faithful!

It is certainly not the first time, as you well know, that We and Our Predecessors have addressed you on this serious matter, which is particularly suited to nurturing the apostolic fervor of Christians who are become more conscious of the demands consequent upon the faith received from God.

This fervor directs itself toward the de-christianized regions of Europe and the vast territories of South America, where we know that the needs are great. It places itself at the service of so many important missions of Africa and Oceania, there where more than elsewhere there is a difficult struggle. It gives fraternal support, to thousands of Christians, especially dear to Our heart, who are the honor of the Church because they know the evangelical beatitude of those who "suffer persecution for justice's sake" (Matt. 5:10).

It has pity for the spiritual poverty of the innumerable victims of modern atheism, above all for the young who grow in ignorance and sometimes in their hatred for God.

All are necessary and urgent

tasks which require from everyone a reawakening of apostolic energy, creating "great legions of apostles similar to those which the Church knew at her dawn" *Acta Apostolicae Sedis* XLIV, 1952, p. 370).

But, while keeping these indispensable tasks present in Our mind and in Our prayer, while recommending them to your zeal, it has seemed necessary to Us to turn your attention to Africa today, in the hour in which she is being opened up to the life of the modern world, and passing through what may prove to be the most serious years of her millenary destiny.

I. The Church in Africa

The expansion of the Church in Africa over the last decades is a reason for joy and pride in all Christians.

According to the pledges We took on the eve of Our elevation to the Supreme Pontificate, "to not spare any effort so that . . . the Cross, in which there are salvation and life, may extend its shadow to the most remote regions of the world" (Allocution of May 1, 1939—Discourses and Radio Messages, vol. I, p. 87), We have supported the progress of the Gospel on that continent with all Our power.

Ecclesiastical districts have been multiplied. The number of Catholics has increased considerably and continues to grow at a rapid pace. We have had the joy of establishing the hierarchy in many countries and of raising many African priests to the fulness of the priesthood, in conformity with the "ultimate purpose" of missionary labor, which is "to firmly and permanently establish the Church among new peoples" (Encyclical "Evangelii

Praecones—Acta Apostolicae Sedis XLIII, 1951, p. 507).

In that way the young African churches today take the place which awaits them in the great Catholic family, hailed with fraternal heart by the most ancient dioceses which have gone before them in the faith.

Legions of apostles, priests, men and women Religious, catechists and lay helpers have thus obtained comforting results, thanks to a labor whose hidden sacrifices are known only to God.

To each and all of them We extend Our paternal gratitude and felicitations. There, as everywhere, the Church can be proud of the work of her missionaries.

Nevertheless, the greatness of the accomplished task could not make one forget that "the work which remains to be done requires an immense effort and innumerable workers" (*ibid.* p. 505). At a time when the establishment of the hierarchy might erroneously lead one to believe that the missionary activity is at a point of termination, more than ever the "care of all the churches" (II Cor. 11:28) of the vast African continent fills Our soul with anxiety.

How then could We not be stricken at heart when We consider, from this Apostolic See, the grave problems imposed there upon the extension and deepening of Christian life?

How could We not be touched when We compare the size and urgency of the tasks with the extremely low number of apostolic workers and their lack of means?

This suffering We confide to you, Venerable Brethren, and it pleases Us to think that the promptness and generosity of your response will once more spark hope in the hearts of so many generous apostles.

A Difficult Task

The general conditions under which the work of the Church in Africa is carried out are known to you. They are difficult. The greater part of these territories are going through a phase of social, economic and political evolution which is full of consequences for their future.

It is necessary to recognize that the numerous influences of international life upon the local situations does not always allow even the wisest men to gauge the positions which would be necessary for the true welfare of these people.

The Church which has seen so many nations born and grow during the past centuries, cannot but give particular heed today to the accession of new peoples to the responsibilities of political freedom.

Several times already We have invited the nations concerned to proceed along this road in a spirit of peace and mutual understanding.

"Would that a just and progressive political freedom be not denied to these people (who aspire to it) and that no obstacle be set in the way," We said to some. We warned others "to credit Europe with their progress, without whose influence, extended to all domains, they could have been dragged by a blind nationalism to hurl themselves into chaos and slavery" (Christmas message 1955—*Acta Apostolicae Sedis* XLVII, 1956, p. 40).

In renewing here this double exhortation, We express Our wish that a task of constructive collaboration may be carried out in Africa; a collaboration, free of prejudices and mutual sensitiveness, preserved from the seductions and strictures of false nationalism, and capable of extending to these people, rich in resources and future, the true values of Christian civili-

zation, which have already borne so many good fruits in other continents.

We know that atheistic materialism has spread its virus of division, unfortunately, throughout various regions of Africa, stirring up passions, making peoples and races rise against one another, making use of real difficulties to seduce minds with easy mirages or to sow rebellion in hearts.

In our solicitude for an authentic human and Christian progress of the African population, We wish to renew here in their regard the grave and solemn admonitions which We have already addressed to the Catholics of the entire world on this subject. We felicitate their pastors who, on more than one occasion, have already firmly denounced to their faithful the dangers to which they are exposed by these false shepherds.

But while the enemies of the name of God multiply their insidious and violent efforts on that continent, it is necessary to denounce other serious obstacles which run counter to the progress of evangelization in certain regions.

You know particularly of the easy attraction exercised upon a great number of minds by a religious concept of life which, even calling strongly upon divinity, attracts none the less its followers to a way which is not that of Jesus Christ, the only Saviour of all people. As a Father Our heart is open to all men of good will. But, being the Vicar of Him who is the Way, the Truth and the Life, We cannot consider a like state of affairs without great sorrow.

There are other causes for this state of affairs. Often they are recent historic causes and they are not always extraneous to the attitude of nations who take pride in their Christian past.

A Cause for Concern

There is cause for serious concern for the Catholic future of Africa in this. Specifically, will the sons of the Church understand their obligation to help more effectively and in due time the missionaries of the Gospel to announce the saving truth to about 85 millions of Africans of the black race who are still attached to pagan beliefs?

This order of considerations becomes even more serious through the general quickening of events, of which the bishops and select elements among the Catholics of Africa are deeply aware.

At the moment when new structures are being sought—while some run the risk of abandoning themselves to the false seductions of a technical civilization—the Church has the duty to offer to them, in the greatest measure possible, the substantial riches of her doctrine and her life as animators of a Christian social order. Any delay would be full of serious consequences.

The Africans, who are traversing in a few decades the stages of an evolution which the Western world achieved in the course of several centuries, are more easily upset and seduced by the scientific and technical teaching which is being given to them, as well as by the materialistic influences to which they are subjected.

For this reason situations can produce themselves here and there which would be difficult to mend, and consequently the penetration of Catholicism into souls and society would be impaired.

It is necessary, as of now, to give pastors of souls the means of action proportionate to the importance and urgency of the present circumstances.

Now, except for rare exceptions, these means of missionary action are still inferior in comparison to the task that needs to be done. Although this lack is unfortunately not proper to Africa alone, it is strongly felt there because of circumstances.

It will be useful, Venerable Brethren, to give you some particular indications on this point.

In recently established missions, for example, founded sometimes only about ten years ago, there can be no hope for a long time for a notable help from local clergy. And the too few missionaries, scattered over vast territories—where other non-Catholic confessions are also working—can no longer meet all the requests.

50 Priests for 2,000,000 People

In one particular place there are 40 priests for almost a million souls, among whom there are only 25,000 converts. In another place there are 50 priests for a population of two million inhabitants, while 60,000 faithful would be enough to absorb all the time of the missionaries.

Upon reading these figures, a Christian heart cannot remain indifferent. Twenty more priests in a particular region would make it possible to plant the cross there today, while tomorrow this same land, worked by other workers than those of the Lord, will have probably become impervious to the true faith.

Furthermore, it does not suffice alone to announce the Gospel.

In the social and political crisis which Africa is undergoing, it is necessary quickly to form a select group of Christians in the midst of a still neophyte people. But to what proportions will the number of missionaries have to grow in order to

enable them to perform this task of personal formation of consciences?

To such a scarcity of men there is almost always added, besides, a lack of means which at times borders on extreme poverty. Who will give these new missions, generally situated in poor regions that nevertheless are important for the future of evangelization, the generous help which they so urgently need?

The missionary suffers upon seeing himself so deprived of means in the face of such tasks. He does not ask to be admired, but much more to be helped in founding the Church where it can still be done.

The conditions of the apostolate in the more ancient missions, where the proportion of Catholics and their fervor are a source of joy to Our heart, although different are no less a matter for concern.

Here also the lack of priests is sorely felt. Those dioceses or Vicariates Apostolic must, as a matter of fact, develop without delay indispensable works for expansion and radiation of Catholicism.

Colleges must be founded and Christian teachings in various degrees must be propagated.

Life must be given to social action organizations which animate the work of select groups of Christians in the service of civic society.

The Catholic Press

The Catholic press must be developed in all its forms.

Modern techniques for the diffusion of culture must be studied, for it is known in our day how important a well formed and enlightened public opinion is.

Above all, attention must be given to the growing development of Catholic Action and to the satisfaction of the religious and cul-

tural needs of a generation which, deprived of sufficient food, might be exposed to the danger of going outside the Church to seek nourishment.

Well then, in order to take on these different tasks, the pastors of souls need not only greater means, but also, and above all, collaborators prepared for these more diverse and therefore more difficult ministries. Such apostles cannot be improvised. The missionaries frequently lack them, yet the duty is urgent, if one does not want to lose the trust of certain groups in the ascendancy.

We wish here to express all our gratitude to the Religious Congregations, to the priests and militant laity, who, impressed with the seriousness of the times, have spontaneously met such needs.

Certain initiatives have already borne fruit and, joined to the dedication of all, they open the way to great hopes.

But it is truly our duty to affirm that in this field there still remain enormous tasks to be done.

Even the very progress of the missions poses a new difficulty for the Church in certain territories. In fact, the success of evangelization requires a proportionate increase in the number of apostles, if one does not want to compromise this magnificent development. Missionary Congregations are now being solicited from every side, and the insufficiency of vocations prohibits them from fulfilling so many requests.

You know, Venerable Brethren, that the number of priests compared to that of the faithful is decreasing in Africa.

The African clergy is undoubtedly growing, but it will not be able to take complete charge of the management of its own dioceses

for many more years, even with the help of the missionaries who bring the faith there.

Those young Christian communities cannot for the time being, left to their own resources, take care of their duties in the decisive moment through which they are now passing.

Will not the difficulties of such circumstances recall to their missionary duty our many sons who do not thank God enough for the Christian family, and for the means of salvation placed at their disposal?

II. Co-operation of Entire Church

These conditions of the apostolate, which we have described in bold strokes, clearly show, Venerable Brethren, that the problems of Africa are no longer a limited and local matter that can be resolved at leisure little by little, and independently of the general life of the Christian world.

If in other times "the life of the Church, in its visible aspect, extended its force—especially in those countries of old Europe from which she spread — toward what could then be called the limits of the world, today on the contrary she presents herself as an exchange of life and energy between all the members of the Mystical Body of Christ upon earth" (Radio Message 1945—*Acta Apostolicae Sedis* XXXVIII, 1946, p. 20). The repercussions of the Catholic situation in Africa go greatly beyond the frontiers of that continent and it is necessary that, under the impulse of this Apostolic See, the fraternal response come from the entire Church.

It is therefore not without reason that we turn to you, Venerable Brethren, in an hour which is im-

portant to the expansion of the Church. "If, in our mortal organism, when one member suffers, all the others suffer with it (cfr. I Cor. 12:26), the sound members providing the sick members with the proper help, likewise in the Church every member does not live for itself alone, but helps the others and all help each other for their mutual consolation, as well as for a better development of the whole body (*Encyclical "Mystici Corporis," AAS XXXVIII, 1946, p. 20*).

In truth are the bishops not "the most eminent members of the universal Church, those who are joined to the Divine Head of the entire Body with a very special bond and therefore are justly called 'the first members of the Lord' (Greg.)?" (*ibid.* p. 211).

Should it not perhaps be said more from these things than from any other consideration that Christ, the Head of the Mystical Body, "asks the help of His members: because most of all the Sovereign Pontiff takes the place of Jesus Christ and must, in order not to be crushed by the weight of his pastoral duties, call upon many to share His anxieties?" (*ibid.* p. 213.)

United in closer bond to Christ and His Vicar, Venerable Brethren, you will take to heart this sharing, in a lively spirit of charity, of the solicitude for all the churches which weighs upon our shoulders (cfr. II Cor. 11-28).

Stimulated by the charity of Christ (cfr. II Cor. 5:4) you will be happy to feel deeply with us the imperious duty of propagating the Gospel and of founding the Church throughout the whole world; you will be happy to pour out among your clergy and your people a spirit of prayer and mutual help, in dimensions as great as the Heart of Christ.

"If you want to love Christ," said St. Augustine, "spread charity all over the earth, for the members of Christ are all over the world" (On the Epistle John to Parthos, Tr. X, n. 8, Migne P. L. XXXV, 2060).

Every Bishop's Charge

Without doubt, Jesus has entrusted His entire flock to the Apostle Peter alone and to his successors, the Roman Pontiffs: "*Pasce agnos meos, pasce oves meas—Feed my lambs, feed my sheep*" (John 21: 16-18). But, if every Bishop is the proper pastor only of that portion of the flock entrusted to his care, his equality as a legitimate successor of the apostles by Divine institution renders him jointly responsible for the apostolic mission of the Church, according to the words of Christ to His apostles "as the Father has sent me, also send you" (John 20: 21).

This mission, which must embrace all nations and all times (cfr. Matt. 28:19-20) did not cease with the death of the apostles. It continues in the person of all the bishops in communion with the Vicar of Jesus Christ. "The dignity of the Apostles, which is the foremost in the Church," as St. Thomas Aquinas asserted (Expos. in Epist. ad Rom. c. I, lect. I), resides in its fullness in them who are envoys and missionaries of the Lord par excellence.

This apostolic fire, brought upon the earth by Jesus, must communicate itself from their hearts to the hearts of all Our sons, and it must incite in them a new ardor for the missionary action of the Church throughout the world.

Furthermore, this interest for the universal needs of the Church really manifests in a live and true manner the Catholicity of the Church.

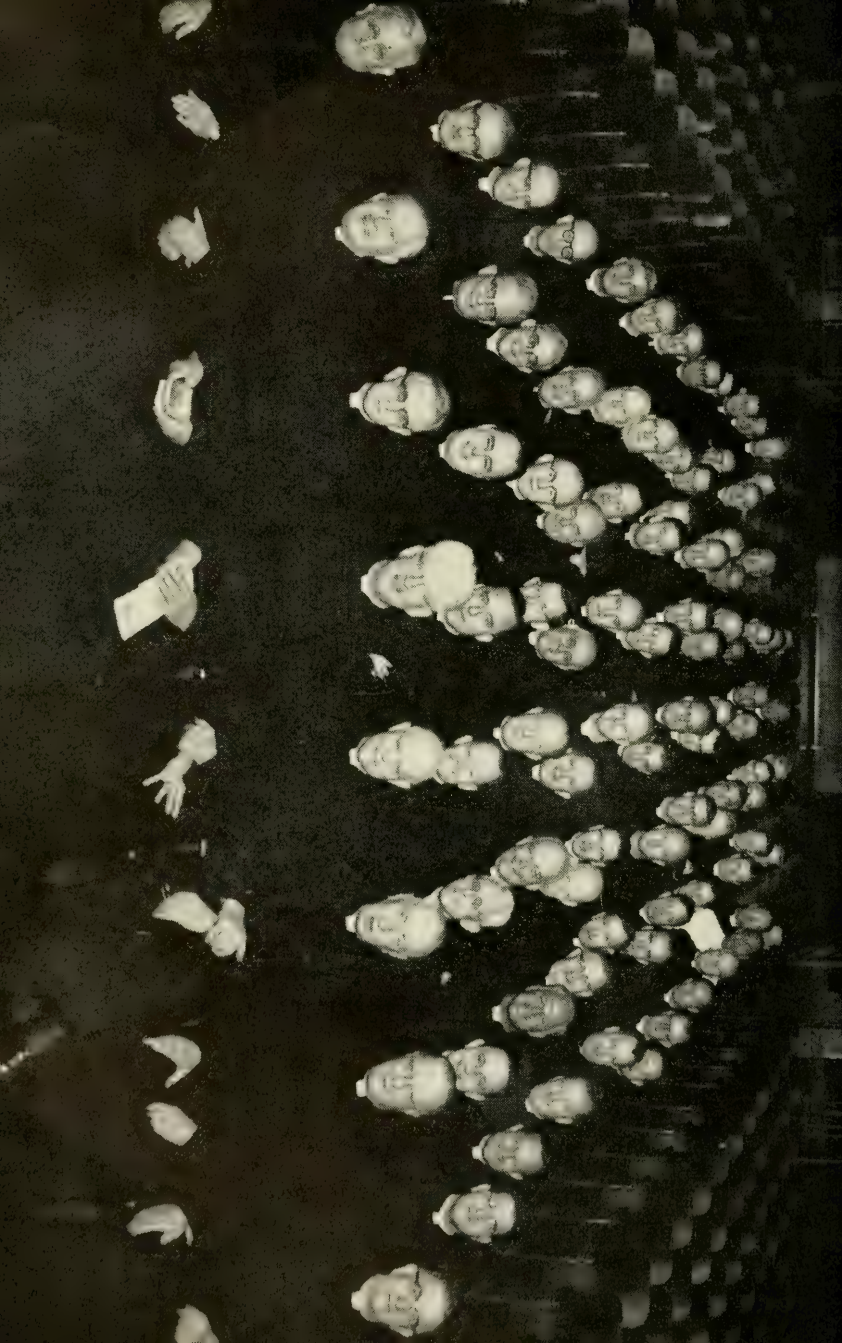
"The missionary spirit and the Catholic spirit, We have said before, are one and the same thing. Catholicity is an essential note of the true Church. This is so to such an extent that a Christian is not truly faithful and devoted to the Church if he is not equally attached and devoted to her universality, desiring that she take root and flourish in all parts of the earth." (Radio Message Christmas 1946, Discourses and Radio Messages vol. VIII, p. 328).

Nothing is more foreign to the Church of Jesus Christ than division. Nothing is more harmful to her life than isolation, retiring into oneself, and all the forms of collective egoism which induce a particular Christian community, whatever it may be, to close itself up within itself.

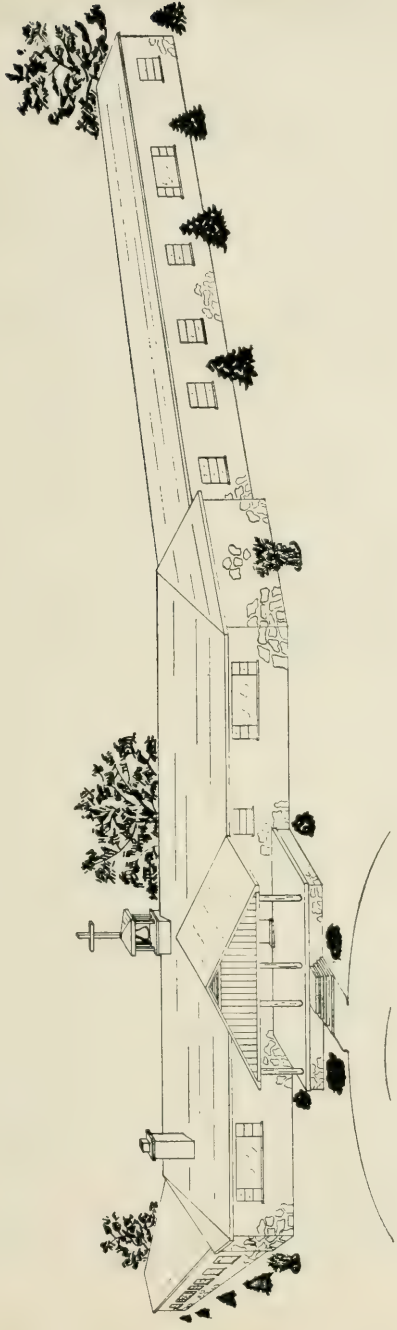
"Mother of all nations and of all peoples as well as of all individuals," Holy Mother the Church "is not and cannot be foreign in any place; she lives, or at least by her nature she should live, in all peoples" (Christmas Message 1945—*Acta Apostolice Sedis XXXVIII*, 1946, p. 18). Inversely, we could say, nothing of that which concerns Our Mother the Church is or can be extraneous to a Christian. In the same manner that his faith is the faith of the entire Church, his supernatural life the life of the whole Church, the joys and anxieties of the Church will be his joys and anxieties, the universal perspectives of the Church will be the normal perspectives of his Christian life. Spontaneously, then, the appeals of the Roman Pontiffs for the great apostolic tasks in the world will find an echo in his fully Catholic heart, like the fondest, most grave and urgent appeals that they are.

(To be Continued)

Back Cover: *Retreatans at Duquesne U.*
June 16-21.



**Brothers' Novitiate
Richmond, Mich.**



Our Province

July-August 1957



Our Province

July-August 1957

Vol. 26

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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father Daniel Conklin
Father Joseph Keown
Father Joseph Kirkbride
Father Francis Kichak

In Your Charity

Please pray for the happy repose of the souls of:

Grandmother of Father Puhl
Sister of Father Bryan
Brother of Father Schiffgens

Community Life—6 Failings in Charity

Missionaries should guard against hastiness of temper. They should bear with meekness, patience and charity the difficulties they may encounter with confreres and avoid occasions of displaying displeasure with or disdain for them. They should condemn themselves rather than their confreres and make every effort to win the affection of those who give them the greatest trouble.

Directoire Spiritual, p. 566

Father James McGuire Dies

Stricken while on retreat at Duquesne University on June 19, Father James McGuire, assistant pastor at St. Ann, Millvale, Pa., died in Mercy Hospital, Pittsburgh, on July 8. He was 70.

R. I. P.

Official

Appointments

(Effective August 31)

Father Thomas A. Dolan, Herndon, Va., pastor.

Father George C. Reardon, Moreauville, La., pastor.

Father Philip J. Haggerty, Leonville, La., pastor.

Very Reverend Patrick O'Carroll, Riverside, Calif., Notre Dame High School, superior.

Father Herbert F. Schuster, Richmond, Mich., master of Lay Novices.

Father Clemence F. Lachowsky, Ridgefield, Conn., master of Clerical Novices.

Father Martin J. Conroy, Ann Arbor, Mich., director.

Father Francis J. Haas, Tarentum, Penna., Sacred Heart.

Father A. Monteil, Riverside, Cal., Notre Dame High School.

Father Michael J. Dwyer, Dayton, Ohio, St. John The Baptist.

Father James F. McCaffrey, Portsmouth, R. I.

Father Leo J. Kettl, Riverside, Cal., Notre Dame High School.

Father Hugo Kuster, Bakersfield, Cal., Our Lady of Guadalupe.

Father Francis P. Smith, Detroit, Mich., St. Mary.

Father George P. Rengers, Rock Castle, Va., St. Emma.

Father James J. Sheridan, Sharpsburg, Penna., St. Mary.

Father Francis X. O'Reilly, Millvale, Penna., St. Ann.

Father William F. Hogan, Washington, D. C., director of publicity.

Father Eugene F. Kirkwood, New Orleans, La., Holy Ghost.

Father John McGovern, Riverside, Cal., Notre Dame High School.

Father Roy A. Burkhart, Philadelphia, Penna., St. Joseph House.

Father Francis T. Colvard, Bay City, Mich., St. Joseph.

Father Anthony S. Kliche, Millvale, Penna., St. Anthony.

Father Charles T. Behl, Vocation Department with residence at Cornwells.

Father Albert J. Bullion, Vocation Department with residence at Ferndale.

Father James A. Phelan, Riverside, Cal., Notre Dame High School, principal.

Father Joseph T. Taminey, Detroit, Mich., Sacred Heart.

Father John W. Loughlin, Rock Castle, Va., St. Emma.

Father Raymond J. Casey, Rock Castle, Va., St. Emma.

Father Patrick L. McNally, Pittsburgh, Penna., Duquesne University.

Father John E. Moran, Lafayette,
La., St. Paul.

Father Timothy T. McDonough,
Diocese of Moshi.

Fahter Joseph A. Harman, Corn-
wells Heights, Penna.

Father Francis A. Chiaramonte,
New York, St. Mark.

Father John T. Gaughan, Ann
Arbor, Mich.

Father Richard F. Halloran, Ann
Arbor, Mich.

Father Norman F. Hannahs, Tuc-
son, Ariz., St. John.

Father Mortimer F. Kane, Dio-
cese of Moshi.

Father Raymond J. Kulwicki,
Hemet, Cal., Our Lady of the
Valley.

AVIS DU MOIS

(Bulletin General,
May - June, 1957)

My dear Confreres,

By a decree of November 30, 1956, the Sacred Congregation of Religious has approved the new text of our Constitutions. This edition is a complete revision of the preceding one, with the third part deleted and the constitutional texts it contained incorporated into the two other parts and the remaining texts reserved for the General Customary.

Actually, the Sacred Congregation of Religious made few changes in the text submitted to it and which had been approved by the members of the General Chapter. However, two important changes, which I believe should be pointed out, have been asked by Rome:

1) Brothers need no longer wait until their thirtieth year to make perpetual vows but may do so after completing two three-year periods of temporary vows.

2) The Commission on the revision of Constitutions in Rome has accepted our suggestion contained in No. 1 of article 75 requesting that ecclesiastical superiors, designated by the General Council, be made *members by right* of the General Chapter.

The new edition, which represents a great deal of revisionary labor, constitutes more concise and better arrangement and hence is easier to remember. But this is not enough. Each confrere should study the text seriously because it is the rule of our Holy Ghost religious life.

We should have at least the same respect for our Constitutions as the laity have for the law of the land. How many of our confreres, unfortunately,

forget nearly everything in our rule even in matters important for religious life, modelling their conduct after the seculars rather than remaining faithful to our obligations. Is this because we do not sufficiently urge the study of the Constitutions and the spirit of religious renunciation in the novitiate and scholasticate?

It is often deplorable to observe among superiors an ignorance of the limit of their powers: some permit a confrere to make a long journey out of the district or province when this permission is reserved to the Superior General, and authorize expenditures of sums the competence of which belongs to the General Council.

Let us take our religious obli-

gations seriously, endeavoring to accept our obligations as well as our rights as they are conveyed to us in our Constitutions. Our fidelity to our Rule will make community life happier and free from envy and jealousy. Our example will inspire our less generous confreres to remain faithful to their religious obligations.

The present edition of the Constitutions becomes effective on August 1, 1957. The Very Reverend Provincials should prepare translations as soon as possible and submit them for approval of the Mother House before printing.

Paris, June 17, 1957.

Francis Griffin,
Superior General

THE BROTHERS' NOVITIATE in U. S. A.

by Brother Novatus

THE history of the Brothers' Novitiate in the United States from its humble beginnings up until now records many transitions through which it has passed.

In 1876 Father Strub established the first Brothers' Novitiate on a rented farm in Perryville, Penna., following the evac-

uation of the works in Ohio. In March 1879 it was transferred to Marienstadt in Arkansas. Father Strub, then provincial, directed the new novitiate with the able assistance of Father Anthony J. Zielenbach. The first titular novices were: Brothers Fabian. Ammon and Burchard.

The Novitiate remained in Arkansas until the summer of

1885. when it was transferred to Pittsburgh, Penna. Father Ziel-
enbach became novice master
there.

After twelve years, in August
1897, the Brothers' Novitiate was
transferred to the new establish-
ment at Cornwells Heights, near
Philadelphia, where accommo-
dations were large enough for
the formation of both clerics
and brothers. Cornwells then be-
came the central training house
for the Province. The direction
of the Brothers' Novitiate was
entrusted to Father Jacob
Richert.

With the constant growth of
this community, the need for ex-
pansion was met by the erection
of a new Novitiate for Clerics
and Brothers in 1906 at Fern-
dale, Norwalk, Conn., which was
dedicated on November 7. 1906.
The official opening of the no-
vitiate took place on November
27, 1906, and was marked by
the arrival of Father Phelan,
two senior scholastics, and four
clerical novices. Father Phelan,
their novice master and direc-
tor, also inaugurated the new
novitiate for the Brothers with
the arrival of the postulants,
Messrs. George Schuett and
Francis O'Brien on February 12,
1907. Father Phelan was also
Novice master of the Brothers,
and they occupied the wing ad-
joining the new building.

In August 1910, Father Phe-
lan was made Provincial and

was succeeded as Novice master
of the Brothers by Father Jo-
seph Cronenberger who arrived
on October 10, 1910. In 1912
construction was resumed to fur-
ther extend the new building
and a new chapel was also built.
On October 2, 1912, the Most
Reverend Bishop John J. Nilan
of Hartford dedicated the new
edifices.

Shortly before the dedication,
Father Sigismund Rydlewski
succeeded Father Cronenberger
as Novice master of the Broth-
ers. Further expansion made it
necessary to transfer the Broth-
ers' Novitiate again in 1913. On
June 11th of that year Bishop
Nilan himself brought the De-
cree of the Holy See establish-
ing the old house, called St.
Joseph's, as the new novitiate
for the Brothers.

After a few years Father Ry-
dlewski was assigned to other
duties in Pittsburgh, Pa., and
Father Paul Sztuka was ap-
pointed his successor on Sep-
tember 4, 1914, a few months
after making his Apostolic Con-
secration. He remained Novice
master of the Brothers until his
death on September 21, 1930.
Father George J. Collins then
became Novice Master until
sickness confined him to a sana-
torium in June 1931. He was
succeeded by Father Ward F.
Cleary in September of the
same year who fulfilled this
function until August 1935.

He was replaced by Father Walter van de Putte who had the distinction of being the last director of the novices at Ferndale.

It was on April 18, 1937, when the Brothers' Novitiate was transferred to Ridgefield, Conn. On that day there arrived three aspirant brothers—one a novice and two postulants under the direction of Father van de Putte who introduced them to their new Master, Father Lundergan, who also was the Novice Master of the Clerics. This Father remained in that capacity until February 12, 1940, when he was replaced by Father Francis J. Smith. (Father Joseph J. Sweeney August 15, 1950, and Father Herbert F. Schuster, September 1, 1956, complete the line of novice members for the Brothers).

NEW CHAPEL IN CALIFORNIA

GROUND was broken recently for the chapel of the Holy Spirit in southeast Bakersfield, Calif., Father Joseph Cassidy of Our Lady of Guadalupe parish announced. The ground-breaking followed four years of campaigning for funds.

The chapel is the first unit of a church and school that is to be located on a five-acre plot where future expansion is planned to include a main church and educational facilities. The unit currently under

Father Gallagher Honored

On August 1, Very Rev. Vernon F. Gallagher, president of Duquesne University, was awarded an honorary degree of Doctor of Laws at the National University of Ireland. Among others honored at the same convocation were Chief Justice Warren and Attorney General Brownell of the United States. Father Gallagher was also honored at several civic receptions and by the communities of the Irish Province during his visit.

construction includes a chapel, baptistry, sacristy, kindergarten classroom, meeting hall, kitchen and office.

Contractor is John Albaugh and designers were the architectural firm of Kenney and Cullimore. Blueprints call for a combination of reinforced concrete with timber construction in a contemporary mode which stresses economy with good construction. All labor for the new chapel is being donated by parishioners.

The new parish is planned to serve the 14,000 colored in the area. Most of these are arrivals from Texas and Oklahoma, although few of them are at present Catholics. Part of the financing has come from allocations from the Indian and Negro Mission Board to the diocese of Monterey-Fresno.



Fathers Leo Cromer, Richard Wersing and John Litchsky

A Visit to Saverne

by Father Richard Wersing

HAVE you wondered about what the Holy Ghost Fathers have in Saverne? Have you a mental image that our haven there radiates the charm, the serenity and all the overtones of what Francis Mary Paul Libermann represented?

As you approach Saverne, would you be wrong to definitize your expectations to the point of figuring that here you would find the spirit of the Congregation? Here would there be

the obviously correct tone, the proper "modus vivendi", the attitude that would be most consonant with the thinking of our Venerable Founder?

Well, you encounter the Holy Ghost Fathers first and only at the Missions Ecole St. Florent. Ninety boys in junior (petit) seminary grades. The school is on Rue de Paris, #7, which is just a bit off the main highway which runs through the city of Saverne (10,000 total population: 7,000 Catholics, 3,000 Protestants and a few Jews and

fewer Catholics converted from Judaism). The *esprit* of the Community and the acceptance of a confrere are the same here as in all the European communities that I've visited in the past 12 years — wonderful: no fuss, no bother, just plain welcome and accepted.

A seven-minute walk from the school takes you to the old ghetto where the Libermann family lived; down the hill of the main street, past the ancient parish church, over the canal with its barges waiting for the locks to lift them on their way West to the Marne River and Paris or South to Strassbourg; past the quondam chateau of Cardinal Rohau — now city-owned — and into the ghetto.

The humble Libermann home still stands with scratches of a builder's date on a pre-Libermann owner's initials over its lintel. The grain mill on Rue de Moulin, 12 steps across the street, still functions and faces #4 as it did in our Jacob's day. But next to the rather poor Rabbi's home the Jewish synagogue now no longer stands. It was destroyed by accidental fire about two years before the war (1937) and the property is now owned, as is the old Libermann home and all the surrounding used and unused hovels, by the Congregation — against the day of beatification when a chapel would well be in order. Like

Off the Press

The late Father James Hyland's book **The Dove Flies South**, was off the press in a revised edition on July 15.

Duquesne University, the Maison Paternelle has a cluster of properties cluttered up by a few obtainables.

WHAT traces remain of our Founder's day? On the second floor of this poor Alsatian ghetto home on "Rue des Juifs" remains the room where Jacob was born; windows open on opposite sides: one facing the Cour des Juifs, and the rock ruins of the old synagogue; the other facing a crumbling stone barn and a newly-repaired adjoining home.

In the room, spotlessly clean and definitely bare are three prie-dieu facing photos of our Founder, and his two successors, Schwindenhammer and Le Vasseur.

One table is the total furniture and thereon some fresh flowers. One window was long ago walled over to provide a small cupboard, whose wooden door is now nailed shut. Mass is not offered in the room nor is there an altar.

Two impoverished Catholic families live in the Libermann

house rent free. On my three visits I got no suggestion of gratitude on their part nor of any great cordiality towards the priests who accompanied me. Visitors to this birth-room are relatively few; limited to occasional confreres. My confreres on the visits were Father Leo Cromer, former French Provincial and Father John Litchsky, a young professor. A picture of us three was taken in the chapel of the Air Force nearby Helicopter Base where both have

done ministry for the Americans.

At the noon meal on the 4th of July, we enjoyed a "Tu autem" and the Superior announced that in special celebration we would have coffee (a luxury). I replied that it was a fine idea to so celebrate our Independence Day! But no, I was assured the coffee celebrated my presence. Which struck me as a neat example of French graciousness and of our Congregation's radiant hospitality.

FATHER JOHN J. O'REILLY

1870-1957

JOHN Joseph O'Reilly was born on September 28, 1870 in Gelsha County, Longford, Ireland. He made his primary studies at Columbkille parish school and at Blackrock College from 1888-1893. He took his B.A. degree at Blackrock and master's degree at both the Royal University in Dublin and Duquesne University in Pittsburgh.

For his prefecting, John O'Reilly served at St. Mary's, Rathmines, from 1893 to 1897. He was professed at Grignon on September 8, 1898 and made his philosophical and theological studies at Chevilly, 1898-1903. He took perpetual vows at Che-

villy on September 8, 1901. Father O'Reilly received all the major orders in Chevilly in 1902, the priesthood on October 28. He made his Apostolic Consecration at Chevilly on July 10, 1903.

Father O'Reilly's first appointment was to St. Mary's, Rathmines in 1903. He served there as professor, bursar and prefect of discipline until 1918. The year 1819-1919 he served at Rockwell.

In 1919, Father O'Reilly joined the Irish Mission Band in the United States. In 1922 he was appointed professor at Holy Ghost Apostolic College in Cornwells Heights, Pa. Here in addi-

tion to teaching, Father O'Reilly served as bursar for a term and as dean of studies.

TEN classes of American Holy Ghost Fathers have colorful memories of this period of Father O'Reilly's life. Many were introduced to the music of English poetry, the precision of French pronunciation and the sonorities of Latin from this exacting master. In study periods, they did his lessons first because Father O'Reilly made no compromises with fraud, laziness or mediocrity. And that may have been a greater lesson than training in French idiom and Latin syntax.

The annual Field Day was a Father O'Reilly institution at Cornwells. It was a neat package of a program of "mens sana in corpore sano" and public relations and fund-raising for the College. Every apostolic cooperated under his watchful eye and all South Philadelphia and half of the rest of the City of Brotherly Love.

There were many other projects that occupied Father O'Reilly in the interests of the College and the boys: dances, minstrels, drama, etc. He carried everyone after him with his driving pace and his record speaks for itself. It made friends for the Holy Ghost Fathers; it attracted needed funds; it made



Father O'Reilly

good students and good future priests; it weeded out the frauds, the indolent, the inept—it worked!

With it all, the man had the kindest heart you would expect to find in a big man. He made no demands on the incapacitated nor embarrassed their weaknesses. His humor was broad yet soft. His tongue was sharp for the insincere and sweet to the innocent.

With tears flowing profusely and wetting his cheeks, he kissed us all goodbye on that day in June, 1932, when we were graduating to Ridgefield and he was going to Tiverton. We loved

him for what he had done for us: he returned that affection because we were children, all of whom he loved tenderly, and especially because we wanted to be children of the Congregation. And that was the final big lesson he taught us and we trust we learned it well.

FATHER O'Reilly was appointed pastor at St. Christopher, Tiverton, R. I., and began his term in September, 1932. While there he did much for the area children in the athletic field and made many needed improvements in the church and rectory. His annual bazaars were a main event for persons of every religious persuasion.

On August 26, 1951, Father O'Reilly was tendered a testimonial banquet in the State Armory in Fall River to celebrate his Golden Jubilee in the priesthood, following a Solemn High Mass at St. Christopher. Shortly after he resigned and went to St. Joseph's House, Philadelphia, Pa., where he hoped to recover his strength.

But this was not in the design of Divine Providence. Father O'Reilly asked to be permitted to return to his native land to spend his last days in Ireland.

For some time after going to Kimmage Manor he was able to say Mass every morning and to

attend the community exercises, even though he found great difficulty in walking or standing.

For the past two years he was confined completely to his small room. The last time he went to the refectory was to be present at a luncheon honoring his old friend and bishop, Most Rev. Russell J. McVinney of Providence. He had to be carried.

But though he spent his day in his arm chair, he went every afternoon, with the help of a scholastic, to the Brothers' oratory near his room to make the Stations of the Cross.

He was loved by all for his kindness, meekness and humility and considered himself the least and most unprofitable of all. His greatest cross was his anxiety about his salvation and the state of his soul but he bore it with the most edifying sentiments of resignation and never prayed to have it removed.

Two weeks before the end, he asked to be removed to the Mater Misericordiae Hospital. When the doctors finally pronounced his case as beyond human remedy, Father O'Reilly welcomed the news. He received the last Sacraments with genuine sentiments of piety and on the morning of his death, the bursar, Father J. Ahearne (formerly of Kilimanjaro) called to see him and spent the

News Roundup

● **MOSHI.** Fathers **Noppinger**, **Woehrel**, **Hillman** and **J. Kelly** left in August on the Farrell Lines, "African Lightning" for home leave. While at home, Father Noppinger will celebrate the 25th anniversary of his ordination . . . Fathers **Durkin**, **Dolan** and **L. Trotter** are returning and Father **Joseph McDonough** is coming out for the first time . . . Killema had 20 inches of rain in May. The average annual rainfall is 60 inches . . . There were 15,000 Communions during the Pentecost Novena and on Pentecost Sunday . . . **Mangi Mkuu** (Paramount Chief) **Thomas Maraella II**, **Mangi Mkuu** of the Wachagga, is in the United States for a three months' tour under a leader grant from the international exchange program of the U. S. Department of State.

● **PUERTO RICO.** Father **Francis Fitzgerald** preached the annual

retreat at Jayuya from July 21 to August 3 . . . The district is planning an annual publication about the work in Puerto Rico. The first issue will be dedicated to Father **Edward Kingston** who is observing his Silver Jubilee in September . . . The Fathers gathered in Juncos on August 22 for the feast of the Immaculate Heart of Mary. The day began with a Solemn High Mass.

● **FORT SMITH, ARK.** Father **De-laney** preached a mission for the Catholic soldiers at U. S. Army's Fort Chafee . . . **Floyd Paterson**, heavyweight boxing champion of the world, was a guest at the rectory.

● **ST. MARK'S, N. Y.** Slum clearance has deprived the parish of 1600 members. Present size of the parish is 1311 adults, 380 children. Some of the loss may be recovered with the completion of nearby **Delano Village**, seven new air-conditioned six-

last hour with him.

It is no exaggeration to report that he spent practically all his last years in prayer and in that he was a source of great inspiration to the scholastics who considered it a privilege to wait on him.

Death came on May 26 and interment was in the community cemetery in Kimmage. A Solemn Mass of Requiem was celebrated at St. Christopher, Tiverton, on May 29, for the convenience of former parishioners and friends. R. I. P.



Ferndale, 1913

teen-story apartment buildings . . . The dwindling parish caused the first default on interest and insurance payments . . . The Golden Jubilee dance netted \$3,437 . . . Four new memorial stained-glass windows were installed on March 25 . . . The rectory has been air-conditioned, a "first" in the Province . . . Cardinal Spellman will preside at the parish's Golden Jubilee Solemn Mass on October 13 at 11:30 a. m. Rt. Rev. Thomas F. X. Walsh, Ph. D., will be celebrant and the Most Rev. James E. Kearney, D.D., bishop of Rochester, N. Y., will preach the sermon . . .

● DUQUESNE UNIVERSITY.

Father Joseph **Moroney** received the honorary degree of Doctor

of Science from Villanova University on June 3 . . . At the Summer School Commencement held on the University Campus on August 2, honorary degrees of Doctor of Laws were conferred on E. Earl Moore, assistant to the President and vice president, United States Steel Corporation, and Mrs. Natalie Overall Warren, president of the William K. Warren Foundation. The exercises were preceded by a Solemn High Mass. Mr. Moore addressed the graduates (143) and a luncheon followed in the community garden . . . Rev. Elio Gambari, an official of the Sacred Congregation of Religious in Rome, conducted the week-long third Annual Institute for Religious August 19 to 24. Father Herbert **Farrell** and Ed-

IMMACULATE HEART SEMINARY

BUILDING DRIVE

GOAL: \$150,000

CONTRIBUTED: \$80,452.49

TIME LIMIT: We have passed the point of "No Return." We have given notice on a national scale of our plan to build the new seminary in Pittsburgh. We cannot afford to let the project lag too long.

Even those pastors who are not in favor of such a project should put aside their personal preferences in favor of corporate action on the part of our religious family.

"O Mary conceived without sin, pray for us
who have recourse to thee!

ward **Smith** were among the lecturers. Father Joseph **Rengers**, University Chaplain, directed the Institute. Father Rengers was also retreat master for the third annual women's retreat hall in Assumption Hall, the women's dormitory.

● **MT. CARMEL.** On August 16, an armed bandit forced five priests, the housekeeper and a parshioners into a bathroom and escaped with \$750 in parish funds. The robber compelled Father **Skibinski** to tie up the others while threatening to "shoot all of you." Father John **Sullivan**, in his room typing out the manuscript of a new book,

was unaware of the robbery. Police and confreres are searching for a man addressed by the bandit as "Joe" who was waiting in a parked car. All "Joe's" who were on vacation at the time—ready your alibis!

All the above happened at Our Mother of Consolation parish. . . . "Meanwhile back at the . . .", that is, at St. Joseph's, there was more dignified publicity. Father Ladislaus **Alachniwcz**, retired pastor, had the unusual distinction of attending the Golden Wedding Anniversary of Sr., whom he married on September 1, 1907, at Our Mother of Consolation.

Encyclical

Fidei Donum

III. The Triple Missionary Duty

Missionary from her very origins, the Holy Church has not ceased to accomplish the work in which she could not fail, to address to her faithful the triple invitation to prayer, to generosity and, to some, for the gift of themselves. The missions of today, especially those of Africa, still expect this triple assistance from the Catholic world.

More Prayers

Therefore, Venerable Brethren, We desire in the first place that more prayers be said for this intention and that they be said with more enlightening fervor.

It is your duty to support among your priests and faithful an unceasing and insistent supplication for such a holy cause. And it is your duty to nourish this prayer with fitting instruction and regular information on the life of the Church, to stimulate it in certain periods of the liturgical year which are more adapted to recalling to Christians their missionary duty.

Primarily, We think of Advent, which is the time of humanity's expectation and of the providential ways of preparation for salvation; Epiphany, which manifests this salvation to the world, and Pentecost, which celebrates the foundation of the Church through the inspiration of the Holy Ghost.

But is not the most excellent form of prayer, perhaps, that which Christ, Supreme Priest, addresses to the Father on the altars on

which He renews His redeeming sacrifice? In these years which are probably decisive for the future of Catholicism in many countries, let us multiply masses celebrated for the intentions of the missions. These are the intentions of Our Lord Himself, who loves His Church and would have her extended to and flourishing in every place on earth.

Without contesting in any way the legitimacy of the particular petitions of the faithful, it would be fitting to recall to them the primordial intentions indissolubly bound to the act of the Eucharistic sacrifice itself, inscribed furthermore in the Canon of the mass of the Latin rite: "**in primis . . . pro Ecclesia tua sancta catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum.**"

These highest perspectives will be better understood, however, if one keeps in mind that, according to the teaching of Our encyclical *Mediator Dei*, every mass celebrated in essentially an action of the Church, since "the minister of the altar represents Christ offering, as the Head (of the Mystical Body) in the name of all its members" (*Acta Apostolicae Sedis* XXXIX, 1947, p. 556). It is therefore the whole Church which through Christ presents the holy offering "*pro totius mundi salute*" to the Father. How therefore should not the prayer of the faithful be raised in union with that of the Pope, the Bishops and the entire Church, to implore from God a new pouring out of the Holy Spirit, thanks to whom *profusus gaudiis*,

totus in orbe terrarum mundus exsultat (Preface of Pentecost).

Pray therefore, Venerable Brethren and beloved children; pray still more. Bear in mind the immense spiritual needs of so many people who are still so far from the true faith or who are so much deprived of help to persevere in it. Turn to the heavenly Father and, with Jesus, repeat the prayer which was that of apostolic workers of every time: "hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven!"

For the honor of God and the splendor of His glory, We wish that His reign of justice, love and peace be at last established in every place.

Is not this zeal for the glory of God, in a heart burning with love for its brothers, the highest form of missionary zeal? The apostle is before all else God's herald.

Generosity

But would a prayer for the missionary Church be sincere if it were not accompanied, as much as possible, by a gesture of generosity?

Certainly more than all others We know the inextinguishable charity of Our children. We receive constantly moving and multiple testimonies of it. We know that, thanks to their generosity, the marvelous progress of evangelization has been able to take place since the beginning of this century.

We wish here to thank Our beloved sons and daughters who dedicate themselves to the service of the missions by various works, inspired by an industrious charity. We also wish to render special homage to those who, in pontifical missionary organizations, consecrate themselves to the task—at times thankless but so very noble

—of extending their hand in the name of the Church to help the young Christian communities, which are her pride and her hope.

We congratulate them with all Our heart, and We likewise express Our gratitude to all the members of the Sacred Congregation of the Propagation of the Faith who, under the guidance of Our beloved son, the Cardinal Prefect, are assuming the important task of serving the progress of the Church in vast continents.

Our Apostolic Office makes it a duty for Us, Venerable Brethren, to tell you that these gifts, received with so much gratitude, are unfortunately far from sufficient for the growing needs of the missionary apostolate.

We continuously receive anxious appeals from pastors who see the good to be done, the evil that needs urgently to be removed, the necessary buildings that must be constructed, the organizations that must be founded.

Our suffering is great at not being able to give more than a partial and inadequate response to such legitimate requests.

For example, this is what happens in the Pontifical Organization of St. Peter Apostle.

The subsidies which it distributes to seminaries in missionary countries are considerable. But, thank God, the vocations are more and more numerous every year, requiring more and more funds which are so important. Will it, therefore, now be necessary to limit these providential vocations to the measure of the money available? Will it be necessary to close the seminary doors to generous and hopeful young men for want of funds, as it is said has happened at times? No, We do not want to believe that the Christian world, faced with its

responsibilities, will not be capable of making the exceptional effort which imposes itself upon them for meeting such necessities.

We are not unaware of the hardness of the present times and of the difficulties encountered by the ancient dioceses of Europe or America. But, if figures were quoted, one would immediately see that their poverty is relatively small compared with the misery of others.

Besides, it is a useless comparison, for it is not so much a matter of entering balances as of exhorting the faithful, as We have already done on a solemn occasion, "to enlist under the standard of Christian renunciation and self-denial — which goes beyond that which is commanded and prompts one to fight the good fight with generous spirit — according to the invitation of grace and in keeping with one's own circumstances . . . That which will be taken from vanity, will be given to the Church and to the poor in mercy" (Discourse, November 2, 1950—*Acta Apostolicae Sedis*, XLII, 1950, p. 787). What would the missionary not do, who is paralyzed in his apostolate for want of means, with the money that a Christian spends occasionally for passing tastes! May every member of the faith, every family, every Christian community question itself on this point.

Recalling the "generosity of Jesus Christ Our Lord who, having all things, made Himself poor for you to enrich you with His poverty" (2 Co. 8:9), give that which is superfluous to your needs, and even sometimes that which is for necessity. The development of the missionary apostolate depends upon your liberality.

The face of the world can be renewed with a victory of charity.

Missionary Vocations

The Church in Africa, as every other mission territory, lacks apostles.

Therefore We turn again to you, Venerable Brethren, to ask you to favor the care of missionary vocations to the priesthood and the Religious Life in every way.

It falls to you in the first place to develop among the faithful a conditioning of the spirit, as We said a short while ago, an opening of the soul which renders them more sensitive to the universal interests of the Church and more apt to hear the ancient calling of the Lord, which resounds from age to age, "Leave your country, your kinfolk and your father's house, for the land which I will show you" (Gen. 12:1).

A generation trained according to these truly Catholic ideals, either in families or in schools, in parishes or in Catholic Action and in pious works, such a generation will give to the Church the apostles she needs to announce the Gospel to all peoples.

This missionary inspiration, furthermore, animating the totality of your dioceses, will be a pledge of spiritual renewal for you.

A Christian community which gives its sons and daughters to the Church cannot die.

And, if it is true that the supernatural life is a life of charity and grows with the giving of one's self, it can be asserted that the Catholic vitality of a nation is measured by the sacrifices it is capable of making for the missionary cause.

However, it is not sufficient to form an atmosphere favorable to this cause. It is necessary to do more than that.

Thanks be to God, there are numerous dioceses which are so amply provided with priests that they

could consent to the sacrifice of some vocations without running any risk. We turn to them above all with paternal insistence: "Give in proportion to your means" (cfr. Luke 17:47).

But We think also of those among Our brothers of the episcopacy who are troubled by a sad decrease in Religious and priestly vocations and who can no longer meet the spiritual needs of their flocks. We identify Ourselves with their pastoral sufferings and We willingly say to them as St. Paul said to the Corinthians, "For I do not mean that the relief of others should become your burden, but that there should be equality" (2 Cor. 8:13).

Dioceses thus tried should not be deaf to the appeal of the distant missions, however.

The widow's mite was given as an example by Our Lord, and the generosity of one poor diocese for others even poorer could not impoverish it. God will not let Himself be outdone in generosity.

Isolated efforts will not suffice by any means for resolving the complex problems of missionary vocations effectively.

Remember these problems in your meetings therefore, Venerable Brethren, and in the framework of national organizations, where they exist. On that scale it will be easier to put into effect the means of action best suited for the revival of missionary vocations. At the same time you will more easily bear the responsibilities which render you united at the service of the general interests of the Church.

Give generous support in your dioceses to the Missionary Union of the Clergy, so often recommended by Our predecessors and by Ourselves.

We have recently elevated it to

the dignity of a pontifical organization, so that no one would doubt the esteem in which We hold it and the importance that We give to its development.

Coordinated Efforts

Let there be established, finally, a close coordination of efforts, indispensable factor for success, between pastors of souls and those who labor more immediately for the missions. We have in mind particularly the national presidents of the pontifical missionary organizations, whose task you will render easier by sustaining their diocesan directors with your authority and your zeal. We have in mind also the superiors of the deserving Congregations, to whom the Holy See does not cease to appeal to meet the more urgent needs of missions. They cannot increase the number of vocations without the benevolent understanding of local Ordinaries.

Study together the best ways of reconciling the real interests of the one and the other. If at times these interests seem momentarily divergent, is it perhaps not because one ceases to consider them with sufficient faith in the supernatural vision of the unity and the Catholicity of the Church?

In the same spirit of fraternal and disinterested collaboration you should have care, Venerable Brethren to be solicitous for the spiritual assistance of young Africans and Asiatics who must live temporarily in your dioceses to pursue their studies.

Deprived of the natural social environment of their native countries, they often remain for various reasons without sufficient contact with the centers of Catholic life in the nations that have given them hospitality.

For this reason their Christian life can find itself endangered, be-

cause the true values of the new civilization which they discover still remain hidden to them while materialistic influences deeply trouble them and atheistic associations strive to win their confidence.

The present and the future seriousness of this state of affairs could not escape you. Thus, coming into contact with the cares of the missionary bishops, you will not hesitate to appoint some experienced and zealous priest of your diocese for this apostolate.

Another form of interchangeable assistance, certainly a great inconvenience, is adopted by some bishops who give permission to one or the other of their priests, even at some sacrifice, to leave their dioceses for a time and place themselves at the disposition of the Ordinaries in Africa.

By so doing they do them an incomparable service, either to insure the wise and discreet introduction of new and more specialized forms of the priestly ministry, or to replace the clergy of those dioceses in the teaching of ecclesiastical and profane subjects where the latter are no longer able to carry on their tasks. We readily encourage such generous and timely initiatives.

Prepared and placed with prudence, such men could bring a valuable solution to African Catholicism in a difficult but hopeful time.

The Lay Militants

Help to missionary dioceses assumes a form nowadays which gives joy to Our heart, and which We would like to indicate in conclusion.

We refer to the effective task which lay militants, acting principally within the framework of national and international Catholic

movements, accept in performing a service to the young Christian communities. Their co-operation requires dedication, modesty and prudence. But how precious is the help brought in that manner to those dioceses which must face new and urgent apostolic duties!

With full submission to the Bishop of the place who is responsible for the apostolate, and in perfect collaboration with African Catholics as well who understand the benefits of such fraternal support, these lay militants offer to new dioceses the advantage of a long experience of Catholic and social action, as well as of all the other forms of specialized apostolate.

They promote, furthermore—and this is not the least profit — the rapid insertion of local organizations into the broad network of international Catholic institutions. We felicitate them with all Our heart for their zeal in the service of the Church.

IV. Conclusion

In addressing to you this grave and urgent appeal in favor of the African missions, Our thoughts—as you have well understood, Venerable Brethren — have never departed from all those of Our sons who consecrate themselves to the progress of the Church in other continents. All of them are equally dear to Us, especially those who are suffering the most in the missions of the Far East.

Even though the peculiar circumstances of Africa have been the occasion for this encyclical letter, We do not want to end it without turning Our eyes once more to the totality of the Catholic missions.

To you, Venerable Brethren, pastors responsible for lands recently

evangelized, who implant the Church or strengthen her position at the cost of great toil, We intend that Our letter bring you not only the testimony of Our paternal solicitude, but also the assurance that the entire Christian community, once more informed of the great proportions and difficulties of your tasks, stands more than ever before at your side to support you with its prayers, its sacrifices and the sending of the best among its sons.

What matters the material distance which separates you from the center of Christianity! Are not the most valiant and exposed of the Church's sons also the most dear to her heart?

To you again — missionaries, priests of the local clergy, religious men and women, seminarians, catechists, lay militants, all apostles of Jesus Christ in no matter what distant or unknown place you may be — We renew Our expression of gratitude and hope.

Trustingly persevere in the task undertaken, proud to serve the Church, giving heed to her voice, always more imbued with her spirit, united in bonds of fraternal charity.

What a source of consolation for you, dear sons, and what a certainty of victory is the thoughts that the obscure and silent struggle that you wage in the service of the Church is not yours alone, nor that of your generation or your people only. It is truly the perennial struggle of the entire Church, in which all her sons must determine to participate more actively, indebted as they are to God and to

their brothers for the gift of faith received in baptism.

"For even if I preach the gospel, I have therein no ground for boasting," the apostle of the nations said, "since I am under constraint. For woe to me if I do not preach the gospel!" (1 Cor. 9:16).

How could We not apply these energetic words to Ourselves who, through Our Apostolic mandate, are established "a preacher and an apostle . . . teacher of the Gentiles in faith and truth" (1 Tim. 2:7)?

Invoking, therefore, upon the Catholic mission the double patronage of St. Francis Xavier and St. Theresa of the Child Jesus, the protection of all the holy martyrs and especially the powerful and maternal intercession of Mary, Queen of the Apostles, We address once more to the Church the imperious and victorious invitation of her Divine Founder "Put out into the deep"! (Luke 5:4).

Confidence that all Catholics will respond to Our appeal with such an ardent generosity that, through the grace of God, the missions will finally be able to bring the light of Christianity and the progress of civilization to the confines of the earth, We grant to you, Venerable Brethren, your faithful and to each and all of the heralds of the Gospel who are so dear to Us, with all Our heart, Our Apostolic Benediction as a pledge and of heavenly favors.

Given at Rome at St. Peter's on the feast of the Resurrection of Our Lord, April 21, 1957, the 19th of Our Pontificate.

Pius PP. XII

WHAT IS A MISSIONARY?

WHAT is it that makes a priest to be a missionary priest?

Many priests in mission lands are doing exactly the same work as priests in Europe and America: focusing all of their attention on the baptized in the regular routine of parish life, or teaching in Catholic schools and seminaries.

Are these priests doing real missionary work? Aside from their geographical location, are they any different from priests at home? Are they missionaries in the same sense as those who labor in a wholly pagan milieu, and we who have more daily contact with non-Christians than with Christians?

Almost immediately we answer these questions in the affirmative. But then we must give pause to wonder why. We are still confronted with the deeper question: what makes the difference, which we all accept, between the priest and the missionary priest? Let us explore the possible reasons for this difference. For this is something every missionary should know, and it is something with deep practical implications affecting his work.

1) It would seem that it is *Canon Law* which makes a priest to be a missionary, because ca-

nonically a mission country is one that is subject to the Sacred Congregation of the Propagation of the Faith. Thus, all priests working in these countries would appear to be missionaries.

On the other hand, this concept of a missionary would exclude all those priests working among the negro people of the southern United States, as well as those working in Puerto Rico and South America. It would include all the diocesan clergy of New Zealand and Australia, as well as the monks of the Abbey of St. Maurice at Agaunum in Switzerland.

2) Nor can we say that it is the *geographical location* which makes a priest to be a missionary; that is, by going to work in a foreign land one does not thereby become a missionary. The priests working among the negroes and Indians of the United States are not working in a foreign land, yet we regard them as missionaries. There are also the priests of the "Mission de France" who are working among the de-Christianized people of their own country.

3) Is it Christian Charity then which makes a priest to be a missionary? For Pope Pius XI told us that the work of the foreign missions is the greatest

form of Christian Charity. Is it *Charity looking upon the great number of souls to be saved?*

To say that love for souls and a desire for their salvation is what makes a priest to be a missionary is to say that every priest is a missionary, for every priest is moved by love to labor for the salvation of souls, the priest at home no less than the priest in the jungles of South America or Africa. And, if charity begins at home and there are still plenty of souls to be saved in the so-called Christian countries, why go off to the ends of the earth to exercise charity? A priest at home in his own natural and cultural milieu can save more souls than he can among people with strange customs and languages, and who regard him as an outsider.

If charity and the numbers of souls to be saved are the reasons for missionary work, then Father DeNobili was wasting his time with the Brahmans of India while there so many Outcasts and Lower Cast people who would have responded to his charity and found salvation for their souls. And Father Ricci should not have spent so much of his time among the intellectuals of China's Imperial Palace at Peking. And what a rich harvest of souls could be saved today, if all the Jesuits in mission lands would leave their blackboards and University chairs to

spend their time by sick beds and among the poor.

Although these are important considerations in themselves, Charity and the numbers of souls to be saved are not the primary and all-pervading reasons for missionary activity.

4) Can we say that a missionary is one who is obedient to the command of Christ: to go, to preach, to baptize? If this is so, then what is to be said of all the sisters in mission lands engaged merely in medical works, and the brothers who build in mission lands? We must rightly regard these consecrated people as missionaries, yet they neither preach nor baptize. Nor do the priests, brothers and sisters who are engaged in the teaching of secular and technical subjects in the schools of mission lands. No, the command of Christ does not in itself tell us what a missionary is, so it does not answer our questions.

(To be Continued)

Brother Sebastian

Word has been received of the death of Brother Sebastian Klein, of the Province of Germany, at Moshi, on August 12. He was 72, professed 52 years, and was known affectionately by many American Fathers in Moshi and the United States. R.I.P.

BACK COVER: Retreatants at Ferndale, June, 23-28.





Our Province

SEPTEMBER-OCTOBER 1957



Our Province

September-October 1957
Vol. 26 No. 2

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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father Daniel Conklin
Father Joseph Keown
Father Francis Kichak
Father Joseph Kirkbride
Father William O'Donnell

In Your Charity

Please pray for the happy repose of the souls of:

Mother of Father Carr
Mother of Father Schreier
Brother of Father David Ray
Uncle of Father Lauritis

Community Life—7

Envy and Jealousy

Confreres should observe the greatest caution against the spirit of envy and jealousy. Whenever they perceive the first sign of this humiliating vice they should make themselves smother it at once and ask God for the grace to be delivered from a sentiment so base and so unworthy a servant of God.

In addition, they should exercise a greater charity and a sweeter attitude toward the object of their vice and guard against any external expression of this wicked temptation either in speech or in action.

—Directoire Spirituel, p. 566

COVER: Very Rev. Robert Eberhardt, principal superior, greets Very Rev. Francis Fitzgerald as he arrives to preach first annual retreat for new district of Puerto Rico.

Summer School Assignments

Name	School	Subject
Father Frederick J. Clark	Notre Dame	Education
Father William F. Crowley	Louisiana State University	English
Father Daniel B. De Dominicis	Villanova University	Science
Father Jeremiah A. Falvey	University of Pennsylvania	Physics
Father Egbert Figaro	Michigan State Normal College	Education
Father Francis Garstkiewicz	Michigan State Normal College	Education
Father Joseph A. Harman	Pius X School of Music	Plain Chant
Father Edward W. Hogan	Fordham University	Psychology
Father John W. Loughlin	University of Michigan	Mathematics
Father Robert F. McGinn	Duquesne University	Education
Father Patrick L. McNally	Duquesne University	Mathematics
Father Henry C. Schoming	University of Montreal	French
Father John M. Schreier	Duquesne University	Mathematics
Father Adrian L. Van Kaam	Brandeis University	Psychology
Mr. Thomas J. Miller	Pius X School of Music	Plain Chant
Mr. James T. Tout	Pius X School of Music	Plain Chant

Degrees Granted

Father Francis A. Chiaramonte, S.T.L., Gregorian University, June 15, 1957.

Father Egbert Figaro, M.ED., Eastern Michigan College, June 15, 1957.

Correction

In the July-August 1957 issue of Our Province, page 60, column 2, the word "not" was omitted from the following: "2) The Commission on the revision of Constitutions in Rome has not accepted our suggestion contained in No. 1 of article 75 requesting that ecclesiastical superiors, designated by the General Council, be made members by right of the General Chapter."

Star of Jacob

From December 1, 1956 to May 30, 1957, 499 copies were sold, bringing a royalty of \$275.48.

Poland

Very Rev. John Obarski, provincial, expresses hope, in a letter received at the Motherhouse, that Father Murphy, procurator at Rome, might be able to contact Cardinal Wyszyński. We also have more news about our confreres in Poland.

All are now happily reunited in three houses that we owned before the war. But at Wloki and Bydgoszcz, the arable land no longer belongs to us but only the buildings which makes it impossible to use them for our works. At Puszezykowko, thanks to a garden, the Fathers can live better but the roof of the house, burned three times, cannot yet be permanently rebuilt.

Four scholastics have been ordained since the end of the war. At present there are two postulant Brothers, a novice Brother and three scholastics, one a sub-deacon.

The Fathers do parochial ministry for their living and devote themselves to vocational propaganda. (The latest statistics available, list eight Fathers and three Brothers in Poland and two Polish Fathers in France).

Departures

Father Rodrigue Roberge (Canada) of the prefecture of Kabba, arrived in New York on April 2, 1957, via PAA from Lagos, enroute to Montreal. Departed from New York August 24, 1957, on French line Ile de France.

Father Jean Stacoffe (France), of the district of Martinique, arrived in New York on July 9, 1957 by air from Fort-de-France, enroute to Pittsburgh, Pa. Departed from Miami, Fla., on September 12, 1957 by air.

Maurice Bartres, Claude Blain, Serge Cesarus and Maurice Contaret, of Guadeloupe, arrived in New York on October 1, 1957 via PAA and departed on October 2 from Idlewild for Montreal via TCA.

Father Ivan Galt (Ireland), of the district of Trinidad, arrived at Idlewild, N. Y., on August 22, 1957 via KLM. Departed from Idlewild October 2, 1957, for Trinidad via PAA.

Father Augustin Berger (France), district of Yaounde, arrived in New York on August 3, 1957, via Ile de France from Paris. Departed from New York on August 29, 1957, for Montreal to attend International Congress of Catholic Education, September 1-9.

Father Antoine de Grottes Marraud (France), of the district of Brazzaville, arrived in New York on September 17, 1957, via PAA from Martinique. Departed from New York on September 18, 1957, for Le Havre via French line Liberte.

Father Albert Gretillat (Switzerland), of the district of Haiti, arrived in New York on September 24, 1957, via Swiss Air from Geneva. Departed from Miami, September 28, for Port-au-Prince via PAA.

Venerable Libermann Promotion

The Office of the Promoter of the Cause of Venerable Libermann in the Province of the United States reports the following activities of the last three years.

	October 1957 September 1956	September 1956 June 1955	June 1955 May 1954
Prayer Cards distributed	10,345	21,000	22,000
Relic packets distributed	1,965	1,623	1,200
"God's Little Jew" booklet distributed	3,698	2,170	4,000
"Spiritual Guide" booklet distributed	3,286	3,000	---
Letters received	813	809	302
Letters sent out	1,189	2,124	246
Favors reported	130	238	62
Donations received	\$1,164.37	\$2,234.05	\$288.60
Expenses	\$1,466.07	\$1,233.94	\$214.08

Vocation Sources

(Aspirants Now Attending)

CORNWELLS

ANN ARBOR

Vocation Talks

a. by Holy Ghost Fathers	29	26
b. other	---	1

Boys' Contacts

a. by letter	-	
b. personal	12	5

Our Parishes

a. sermons		
b. in school		1
c. person contact	7	6

Paraclete

a. school copies	3	1
b. parents' copy		
c. other	1	1

Vocational Literature

a. Holy Ghost	3	1
b. others		1

Other Sources

Paid advertisements	5	3
"Now the Priesthood"		
"Kilimanjaro Mission"	2	2
Sisters	3	2
Secular priests	1	1
Holy Ghost Fathers personal contact	12	5
From boys who heard of the semi-nary, but did not actually attend themselves		4

Total	78	60
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FERNDAL

RIDGEFIELD

Vocation Talks

a. by Holy Ghost Fathers	3	1
b. others	1	

Boys' Contacts

a. by letter	-	
b. personal	1	1

Our Parishes

a. sermons	----	
b. in school	2	1
c. person contact	3	2

Paraclete

a. school copies	3	2
b. parents' copy	----	
c. other	1	----

Vocational Literature

a. Holy Ghost	1	
b. others	2	1

Other Sources

Paid advertisements	----	3
Sisters	1	1
Secular priests	2	----
Holy Ghost Fathers personal contact	8	5
Guide Post	1	----
Total	29	17*

*Three of the above mentioned several sources.

SUMMARY

Vocation Talks

a. by Holy Ghost Fathers	59
b. others	2

Boys' Contacts

a. by letter	----
b. personal	19

Our Parishes

a. sermons	
b. in school	4
c. personal contact	18

Paraclete

a. school copies	9
b. parents' copy	
c. others	3

Vocational Literature

a. Holy Ghost	5
b. others	4

Holy Ghost Fathers Personal Contact 30*

Other Sources 31

Total 184

*Total Holy Ghost Fathers Personal Contact,
counting our parishes and scholastics 71

Notre Dame High School, Riverside, California

by Father Patrick F. O'Carroll

ON September 10th, 1957, Notre Dame High School, 3610 Mary St., Riverside, California, began its second academic year under the new management of the Holy Ghost Fathers

The first year it was staffed by three secular priests, the principal, who lived on the premises, another who carried the full teaching load, and the third who taught Religion. Freshmen courses only were offered, and the enrollment was fifty-eight. This year the Sophomore year is added and the number of students is one hundred and twenty.

The principal of the school is Father James A. Phalen, and the other members are Fathers Alfred V. Monteil, Leo J. Kettl, John F. MacGovern and the writer of this article. The last mentioned is technically the Director of the Work, as six Fathers are required by our Constitutions for the establishment of a formal Community.

The single-storied buildings handed over to us comprise a rectory, designed to accommodate two—in this cramped space the five of us at present are housed—seven class rooms, a library, and offices, and unfortunately, this block was erected

without provision being made either for expansion, or the addition of a second floor. At the bidding of His Excellency, Bishop Buddy, we must begin to build immediately a three-story block, which will provide a Faculty House with all modern appointments to accommodate twelve Fathers, classrooms for science, mechanical drawing—according to the requirements of State Law in California—and a Cafeteria to meet the needs of a student body of five hundred. There are ample grounds for hoping that when the full high school curriculum is offered, the numbers will very quickly reach this rather conservative figure.

The whole school property which remains diocesan, adjoins the grounds of the parish of St. Catherine's. This parish is confided to the Congregation and has a Pastor, Father P. Bradley, and as assistant, Father Paul A. O'Donnell. Notre Dame runs along Mary St., which divides St. Catherine's property as it joins Arlington Avenue.

Facing this important intersection, on Riverside Free-way and directly opposite, St. Catherine's rectory, and Notre Dame School, is the new, beautiful and very spacious Church, in Spanish-Moorish architectural style, built under the lynxed su-

pervision of Father Bradley and Father O'Donnell.

The parish is burdened with a costly building program. Its grade school, which accommodates five hundred children, must be expanded in the very near future to meet the urgent requests of its rapidly increasing population. A convent for the Sisters is about to be erected, and its over-all plan provides for an auditorium and gymnasium which will be used jointly by St. Catherine's and Notre Dame. Finally, even with all these buildings, there is enough ground left for athletic fields.

THE students on the whole make an excellent impression; many of them are highly talented, and give great promise, and the vast majority is well-behaved and gentlemanly both in and out of school.

Our football squad gives proof that it can creditably acquit itself during the season. Recently here in Riverside, it scored an easy victory over Polytechnic High School, which can select its team from a student body of two thousand five hundred. The program of extra-curricular activities includes: a Glee Club, a Library Club, a Newspaper Staff Club to edit the school periodical, Drama and Public Speaking, Knights of the Altar and a Mission Club.

The School is situated three miles from the center of the city

of Riverside, considered the most beautiful in Southern California. Riverside is located in a fertile valley of reclaimed desert land, and is surrounded on all sides by mountains. The climate is ideal, bright sunshine giving dry, bearable heat the whole year round and nights which vary in temperature from slightly hot, to cool and cold with the change of the seasons.

California is the fastest growing State in the Union, and by 1970, Los Angeles alone is expected to have a population of 9 million, the population of Riverside—just fifty miles east of Los Angeles is now eighty-five thousand, registering an increase of thirty-five thousand in the last three years. The Catholics number twenty-two thousand. All the big industrial corporations of the East are establishing branches on the West Coast, and there is a representative proportion of Catholics among their personnel. All this points to a great future for Riverside.

There is one burning question: what are the prospects of vocations to the Congregation? Bishop Buddy himself has on more than one occasion expressed the hope that we will get many good vocations from Notre Dame. There are other striking facts, apart from those mentioned, from which each one can form his own conjecture.

All the religious orders of the East and Middle West are establishing foundations in the dioceses of California, moved no doubt by the ariit of population and the prospect of vocations. Those who have opened houses of formation in the diocese of San Diego—the Benedictines are the latest arrivals — getting good subjects, and if a choice is offered them they prefer the northern part. There are boys in the school who are seriously thinking of the priesthood, and it is devoutly hoped that it is the fervent prayer of all that the Holy Spirit through the Immaculate Heart of Mary will direct some of them to the Congregation.

There are two items which are incidental to the subject of this article, but which are mentioned partly in a spirit of appreciation, and also because it is believed that they will be of interest to the confreres. His Excellency, Bishop Ackerman, shortly after our arrival here, gave a dinner to which he invited Bishop Buddy in honor of

the Fathers of Notre Dame. Bishop Buddy had then an opportunity of meeting the new staff informally, and in an ideal atmosphere, and he availed himself of the occasion to question each one on his qualifications. The Fathers were very deeply grateful to Bishop Ackerman for this most gracious gesture on our behalf.

Father Bradley, who very kindly supplied the statistics for the fluctuation in population, inaugurated his drive to liquidate the debt on the Church, by a dinner at which there were seven hundred people. Bishop Buddy travelled specially from San Diego to be present. When it came to His Excellency's turn to speak, his opening remarks were expressions of gratitude to the Very Reverend Francis H. McGlynn, provincial and the Holy Ghost Fathers for undertaking this work in education which he considered so important for the Church, and he predicted that Notre Dame would be the finest high school in the country.

Mt. Carmel Robbery Solved

(Mt. Carmel Item, Oct. 10, 1957)

THE daring daylight holdup at Our Mother of Consolation rectory, here, has been solved, Chief of Police Tony Trefsgar announced today.

John F. Butler, 47, Girardville, admitted "he did it," the Chief said in a statement signed yesterday at the Belmont Avenue, Philadelphia, State Police Barracks.

The statement, or confession,

in which Butler asked the Catholic priests, who were among the holdup victims, "to please forgive him," said:

"I, John Butler, did not know the man who came out of the bank with the money was a Catholic priest.

"I thought it was a payroll for men who were working near a church. When I seen the Catholic priests I did not know what to do and was afraid to try and run.

"That is why I tied the priests and I regret this and I have asked the priests to please give me their forgiveness.

"I am a Catholic and have not had any peace since I committed the crime."

Butler, alias John Quinn, broke down and cried, Trefsgar said, when his accusers, including two Catholic priests, faced him in the lineup of suspects at the State Police Barracks.

He said he had been watching the Liberty State Bank, here, for a period of three days before the robbery, waiting to see if some one happened to come out with a payroll.

He added that on August 16 he did see some one come out of the bank with a small bag, presumably containing money, but that he did not know it was a priest.

Trefsgar said the man Butler saw was the Rt. Rev. Msgr. S. A.

Dobinis, pastor of Holy Cross Church, who then walked to the MOC rectory to visit the pastor, the Rev. Joseph Skibinski.

Butler admitted to Trefsgar he followed the man and demanded the money he (Msgr. Dobinis) brought from the bank.

Trefsgar, who has worked tirelessly and endlessly on the case, tracking down every clue, said the search for the eventual arrest of Butler might have been long delayed, if it had not been for the splendid cooperation he received from Lt. Sauer and Cpl. Baceski and also Sgt. Jonah Reese, of the Schuylkill Haven detail, State Police; State Trooper Metro Kryniski, of the Frackville detail, and Lt. John "Red" Maher, of the Shenandoah police department.

The aforementioned officers, Trefsgar said, have stayed on the case for the past six weeks, running down leads and follow-ups on ever tangible clue.

Immediately after the hold-up, Trefsgar stated he would never give up looking for the unmasked armed holdupman until the case was solved, and Borough Council gave him a vote of confidence by permitting him to pursue a relentless search without interruption.

(The above, and not the earlier OUR PROVINCE story, is the correct one, says Father Joseph Skibinski, pastor.)



Jayuya, Puerto Rico, first retreat group

News Roundup

● **ST. MARK'S, N. Y.** Father George Collins gave the invocation at the dedication of Section I, II and III of Delano Village on September 11 . . . the parish contributed \$150 and the community \$1,000 to Cardinal Spell-

● **HARTSVILLE, S. C.** One of the most encouraging signs is that the third grade is doubled this year. Perhaps this is the begin-

ning of larger classes in the upper grades. Previously, parents took out the children after second grade, believing that they man's Silver Jubilee Fund. had a foundation of good manners and study habits to be trusted to other schools . . . We are always looking for articles for our rummage sales.

● **RIDGEFIELD.** 14 Novices were

received on August 21. Twelve spent two or more years in Cornwells; five are from Ann Arbor, one from Duquesne U., one from Western Maryland U. . . . Six made profession on August 22.

● **FERNDALE.** Labor Day was the occasion for a very welcome visit from the Novices and Brothers from Ridgefield. On September 4, the new school year opened with Forty Hours and a three-

day retreat preached by Father James White of Arlington, Va. . . . The Annual Maryknoll Day was held on September 25. Forty scholastics from the Ossining Seminary made a social visit. Due to our small number, it was decided to suspend the customary Maryknoll vs. Ferndale competition in sports. There were "pick-up" games in volleyball, hand ball, tennis and softball. Mixed teams made the

Second retreat group



sides even and the games more enjoyable . . . On Sunday, September 29, Father Noppinger addressed the community on the works of the Holy Ghost Fathers in Africa . . . Visitors during the month were: Bishop Ackerman, Fathers Provincial, Galt, Frommholz, C. Lachowsky, Mulvoy, White, M. Kane, Bergeron, Reitan, Wersing, Coffey and Noppinger.

● **DUQUESNE U.** The eighth annual Community College lectures featured talks by Fathers **Ren- gers, Farrell** and **Philben** . . . Assumption Hall, residence of University women students, is filled to its capacity of 236, and 37 had to be turned away at the beginning of the fall semester . . . Enrollment statistics: men students 2,865, women students 1,800. 1,338 are in Business, 1,010 in Arts and Sciences, 1,077 in Education, 516 in Graduate School, 222 in Pharmacy, 214 in Nursing, 129 in Music, 129 in Law. 744 freshmen enrolled (710 last year). Total enrollment is

4,635 (against 4,275 in 1956) . . . Father Jacques Montas (France), of the district of Guadeloupe, is residing in the community and pursuing studies for a master's degree in English.

● **SHREVEPORT, BLESSED SACRAMENT.** A new \$20,000 four-classroom addition to the school opened late in September. The addition will accommodate 50 students. Rooms measure 30x20, have neon lighting and central heating . . . During the past two years the parish has spent \$50,000 in renovating church and school but the debt is only \$4,800 because parishioners have pitched in to aid in the work and contribute more generously to the collections. The parish numbers more than 200 families and the school has 570 pupils in eight grades and a primer . . . School hours have been moved up to 8:30 — 2:30 p. m. because white children were "jumping" Blessed Sacrament children on their way to and from school.

Father James Maguire **1887 - 1957**

MANY men learn moral philosophy from books and meditation. Others learn it by tears. Some are born with it.

Whatever way he learns, the moral philosopher is one of God's greatest gifts to any age

or people. He points the way because he has had a vision of it. He makes straight the crooked because his hand is sure. He gives the right advice because he lives by formulating questions to a quasi-instinctive treasury of ready answers.



Father Maguire

Most often his generation does not recognize the moral philosopher. His destiny seems limited to the few who need great help. The mass do not know of his existence. That is perhaps because it is not in the nature of a mass to go along straight ways. It carries everything before it in a blind, destroying stampede — and tramples even the moral philosopher under its hurrying feet.

When the moral philosopher commits his wisdom to paper, posterity prospers. When he does not, his secret lives in the hearts of the few he straightened and is perhaps passed on

into the folk lore, unidentified but sweetly and savingly there for many to savor. It is never lost and that is the final blessing that God puts on the work of His marked men.

Father James Maguire put few of his guiding moral principles to paper. His book is the hearts of the few who needed him. He wrote there the content of his gift. From thence it shall be communicated to others in the Congregation. It shall never be lost and may in an unforeseen tomorrow emerge out of the mouth of a yet-unborn philosopher richer for its long gestation and many times more blessed.

JAMES Joseph Maguire was born on May 28, 1887, at Altachullin, Swalinbar, County Cavan, diocese of Kilmore, Ireland. He made his primary studies in the public schools of Altachullin.

Before entering the Congregation, James Maguire served as assistant teacher in National Schools of Ireland from 1900 to 1905. He studied at Blackrock from 1906 to 1908 and was prefect there from 1908 to 1911.

On September 8, 1912, James Maguire made his profession at Kimmage Manor, Dublin, and then went to Ferndale for philosophy 1912-14 and theology, 1914-17. He was ordained to the subdiaconate at Ferndale on June 24, 1916 to the diaconate on June 26 and to the priest-

hood on November 6, 1916. He made his Apostolic Consecration at Ferndale on June 17, 1917.

FATHER Maguire's first appointment was as assistant at St. Peter Claver, Philadelphia, 1917-1919. While there he also took his perpetual vows (September 8, 1920). He succeeded as pastor at St. Peter Claver in 1919 in which capacity he served until December 19, 1928. He then served at St. Monica, Tulsa, from January 6, 1929 to June 1930.

From September 1930 to July 1940, Father Maguire served as professor of Latin and Greek at Duquesne University. His health failing, he then served as spiritual father at Ridgefield (July 1940 - September 1945) and Ferndale (1945 - 49).

From 1949 to 1953, Father Maguire served as assistant at Holy Ghost, Opelousas and from September 1953 until his death, Father Maguire was stationed at St. Ann, Pittsburgh.

At the annual retreat at Duquesne University in June, Father Maguire suffered a slight stroke and interrupted his re-

treat to return to St. Ann's rectory. On the following day, however, another more severe attack required his removal to Mercy Hospital, where he died on July 8, 1957. At his bedside when he died was his brother, Father Tom.

Office of the dead and Requiem High Mass were offered on July 11 at St. Ann Church. Ministers at the Mass were Father Joseph Griffin, celebrant; Father Joseph Rossenbach, deacon; Father Thomas Maguire, subdeacon. Father Schenning was master of ceremonies. Father Federici, thurifer, Fathers Biehl and Schuster acolytes. A choir of secular and Holy Ghost priests sang. More than sixty priests, secular and religious and Sisters of the parish and many laity attended. Burial was at St. Mary's, Sharpsburg.

Father Maguire is survived by three sisters and four brothers: Sister Vincent R.S.M., who has been in New Zealand for the past fifty years; Sister Paul and Sister Peter, both serving in Rouen, France; Father Thomas Maguire, C.S.Sp., Frank and Brian in Ireland and Hugh in Scotland. R. I. P.

BACK COVER: NOTRE DAME HIGH SCHOOL, Riverside, California





Our Province

NOV.-DEC. 1957



Our Province

November-December 1957
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Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart
Father Daniel Conklin
Father Joseph Keown
Father Francis Kichak
Father Joseph Kirkbride

In Your Charity

Please pray for the happy repose of the souls:

Thomas Byrne, brother of
Bishop Joseph Byrne
Father of Father Daniel
Dougherty

Community Life—8

Attitude toward successful confreres

Confreres should rather rejoice when God is good to their brethren than be saddened because they themselves have been overlooked. They should keep their hearts very pure and desire most fervently the glory of God alone.

They should also be content and happy when this glory of God is achieved by other confreres rather than by themselves. They should preserve themselves in peace and perfect submission to the divine Will when they see themselves inferior in talents and God's graces and when their ministry is less fruitful than that of their confreres.

—Directoire Spirituel, p. 567

COVER: Christmas, 1913, Novitiate Chapel
Ferndale. Photo by Father Henry
Thiefels.

Our Financial Condition

IN view of the decision to postpone the immediate commencement of the Immaculate Heart Seminary at Bethel, it seems fitting to draw up this special report so that all may know the reasons behind this decision and what are the hopes for the project materializing in the not too distant future.

Our accounts show that the Seminary Drive brought us approximately \$97,000.00 so far. But, if it is kept in mind that a drive for funds is supposed to bring in money which would not have reached our treasury otherwise, then that sum will be reduced, because our usual Pentecost Appeal is in it, some of our usual Remittance is there, and also a few miscellaneous receipts usually credited to Extraordinary Income are included.

Our annual Pentecost Appeal nets us about \$15,000.00 and that has been absorbed completely for the past fiscal year by the Seminary Drive. Furthermore, our Remittance for the year went down about \$10,000.00, so I think the rules of a fair analysis are not violated if our usual amount for Pentecost Appeal is deducted with the \$10,000.00 in lower Remittance. That brings the actual figure for the Drive to approximately \$72,000.00

Out of this fund we have paid

architects' fees of \$20,000.00 and about \$20,000.00 is due them. These fees are based on the estimate cost of the building at \$700,000.00. The total architects' fees as billed come to \$50,400, subject to adjustment with actual cost of the work.

Since it frequently happens that a building costs more than the architects' original estimate, and since we would have to furnish the new structure, the total cost of the undertaking would be about \$1,000,000.

At the present moment the most cash we can get together is about \$200,000, and that means selling every available bond and security we can lay hands on. Still we could not spend all of this because we have to be prepared to pay the more urgent calls made on the deposits we hold for some of our missions.

NOW, when we are faced with the immediate decision to build or not to build, we must weigh carefully our *desire* to build with our *capability* to build. This is elementary of course, but sometimes human desires can take us away from the world of reality where capabilities and some other sobering aspects of daily life do not take up habitat.

Let us then, turn our thoughts from the ideal to the cold, con-

crete financial path along which our Province must travel daily, both now and in the future: 1) We still have \$105,000 to pay on the loan taken out to build Ann Arbor (begun in 1951 at which time we borrowed \$450,000 while having a surplus of about \$500,000 to add to that loan. And for those of us who are shocked at the estimated cost of the proposed seminary in Bethel, let us keep in mind that Ann Arbor cost about \$900,000.

2) At the present time we do well when we pay current expenses and save from \$45,000 to \$50,000 in a year's operation. With the new Brothers' Novitiate to take into account as a further operating expense, and suppose we had the proposed seminary as another operating expense, this net profit would be more than eaten up, so that we would have nothing left to pay interest or principal.

3) To get a loan of \$1,000,000 at 5½% would mean that we would have to meet an average payment of \$83,710 per year for twenty years to pay interest and principal. At the end of twenty years we would have paid in interest \$674,200, but this interest sum is not as bad as it looks if we consider it as rent paid for twenty years.

4) The operating expenses of our houses of formation during recent years have increased con-

siderably, so that we must be prepared now to allocate to them about \$150,000 annually. This amount makes provision for the Brothers' Novitiate at Richmond, Michigan. And there is the additional emergency expenses that can run very easily from \$500 to \$15,000 with very little or no provocation.

5) We must have something left over every year for development, because a province that does not take care of ordinary development in some measure is certainly on its death-bed. We have tripled our vocation work and the expenses for the vocation department will be more than tripled in the current year, and most likely in the years to come some increase will be noted. The new promotion office will take considerable initial expense before we begin to count substantial net returns therefrom. And there are other developments, common to every very-much-alive province, that clamor daily for more money—and too often do not receive the financial attention they deserve.

THEREFORE, the decision of Father Provincial to call off the "breaking of ground" at Bethel, was certainly one of necessity rather than of choice, and I am sure that the consensus of the Fathers of the Province will agree with him. It would seem, to say the least, that to burden the Province at this time with

such a staggering debt would be financial suicide. Any detailed, unprejudiced and financially-wise examination of our status or our books would, most probably, lead to the same conclusion.

What of the future? This is the first time in the history of our Province that a major attempt has been made to collect funds by direct mail appeals on a national basis for the support of the Province. Just as the Sputniks have aroused our nation to a new sense of urgency, so also the proposed seminary has made us realize that the days are passed when the Province can be operated and developed on the Remittance and Pentecost Appeals. New times and new conditions urge us to broaden the sources of our income.

This new condition does not detract in any way from the magnificent job done in the past by our Fathers and Brothers in the financial maintenance of the Province. The new seminary at Ann Arbor, the new Brothers Novitiate at Richmond, and the general good condition of our other houses of formation—all these stand as monuments to this great achievement of the love and devotion of the members of our Province. To think that the future Province could develop and grow into other provinces without this love and

devotion would be to ask the acorn to grow into an oak without soil. While we will depend a lot on promotion work in the future, we know well that promotion is no substitute for love and devotion.

I think, therefore, that while our financial condition is not so strong as we would have it, there is every indication that it is basically healthy and it can be developed rather rapidly to the strength required to take on the building at Bethel. Furthermore, there is no urgency as far as the number of our scholastics is concerned, since our present houses of formation are, on an average, not even half filled.

In conclusion, let it be said that if we push with a certain prudence, our old Remittance and Penecost Appeal programs, and go about the new job of promotion work by direct mail energetically, but with becoming dignity, we can increase our annual income to an amount that would enable us to secure a loan from the Motherhouse, or from a bank, or from both. Then we would have something reasonable in the way of annual payments to offer, and we would preserve our financial respectability while making our desire materialize.

Washington, D. C.

December 10, 1957

**Rev. William J. Holmes, C.S.Sp.,
Provincial Procurator**

Building Richmond

by

Father Herbert Schuster, C.S.Sp.

WE broke ground on July 17, and at this present date, the side wing—92 x 30 is completed exteriorly, shingled and bricked up, with “awning type” windows in place.

The brick are buff in color, the cornice a dark brown, and the shingles silver. In this wing are contained: kitchen, community dining room, larger dining room (or rumpus room, to suit the occasion), lavatory, locker room, scullery, laundry.

On the first floor, we have 10

private bed rooms, with built-in clothes closets, lavatory, and library - conference room - study hall. A “dormer” has been added as a hobby room (for painting, drawing, flowers, etc.) and could very easily be adapted for extra sleeping quarters at any future date. This will accommodate at least six more people. The five-foot wide hallway will be tiled, while the rooms will be of hardwood flooring. Plaster will cover the walls. Each room will have at least one window.



First side wing nearing completion at Richmond, Mich.

Right now we are making the "Main", and to date are putting on the roof. Weather permitting we should have this done within ten days, and that will include the cornice, a big carpentry job, as well as the shingles.

The "Main" will house the basement: shops for carpentry, electricity, and mechanics; boiler and storage rooms. It measures 102 x 35. Under a 32 x 15 porch we will house the water pump and in another section the canned goods. The first floor will contain: Fathers' and Brothers' Community rooms, the latter with a fireplace, my office and bedroom, chapel, sacristy, visitors' parlor and lavatories, infirmary, and one guest room with lavatory. An upstairs dormer, with lavatory, will sleep six people, Brothers or visitors.

The 32 x 15 front porch will be supported by eight rounded columns, and the vaulted ceiling will be "fan-tailed" in wood siding. A statue of St. Joseph will be recessed in a niche, and a bell will be housed in a special chamber atop the roof, with a cross for a mast. We will make our own rounded columns, out of glued pieces of siding.

As laborers we have laid soil pipe, mixed concrete and carried blocks and bricks for the masons, lugged \$8,100 worth of lumber in varying sizes and weights for the carpenters, laid

and covered all the drain tile around the exterior of the footings, and with the tractor have dug holes for the septic tank and water pump shed, as well as laid over 200 feet of tile for water.

We also intend to install all the plumbing and electrical fixtures, as well as the hardwood floors, all under the guidance of Mr. Fred Brinkmann, who made all the blueprints and is supervising the entire structure, gratis. (His wife and daughter come each Saturday to clean and cook for us, as well as prepare our Sunday dinner). Fred has loaned us all his power tools. His genius for all forms of building is outstanding.

AS for neighbors, they are few and far between, since the average farm is some 75 acres! (As Tom Clynes told Charley Diehl: "Herb's place is in the middle of the woods; ten feet either way and you're coming out!".) But the neighbors are very generous: one church group bought a 25-lb. turkey for us for Christmas, and another gave us the first of his Black Angus T-Steaks.

The Madames of the Sacred Heart, Eden Hall, are making a complete set of vestments, and have already contributed complete sets of the smaller altar linens.

My own family is sending a

complete dinner set, as a gift, service for eight, and to be used for "State Occasions." (Silver and plate.) Here in this seven-room house we call home, Tom Clynes gave us the kneelers, and Jerry Stegman some easy chairs. Father Thiefels gave several other items as well as cash donations, Charley Diehl a case of sanctuary lights, and all have been very much interested in the project, and are still occasional visitors. (Good pheasant hunting right on the premises, but don't bet your life on the "eye" of Norb Rosso!)

The building is insured for \$120,000, and furnishings for an additional \$30,000. We will be able to accommodate a minimum 18 and maximum 26, in good comfort.

Eighty-five acres of land, with three creeks and a small section of woods will add to the beauty of the setting. Any advertising for furnishings or cash gratefully accepted and will be dutifully acknowledged. Perhaps a shot in the *Pittsburgh Catholic* might add to our cause.

To date we have spent about \$40,000 on the building and all the bills are paid except the brick, which will run about \$3,300. This sum covers expenses for excavation, wages of masons and carpenters, concrete blocks, ALL the wood necessary, boiler, oil tank and windows. (Also smaller items too numerous to list). The whole building when completed will run in the neighborhood of \$51,000, and most of the furnishings too.

Father Laval's Cause Advances

On October 15, *Osservatore Romano* reported that the printed replies to the "Animadvertiones" of the "advocatus diaboli" in the Cause of Father Jacques Desiree Laval were received favorably by the Congregatio Ante Preparatoria.

The process will now follow this procedure: 1) a new set of "animadvertiones", gathered from the objections lodged at the discussion of October 15, must be answered in book form and presented to the consultors of the Congregatio Preparatoria; 2) if approved, the Cause is then

presented to the Congregatio Generalis, attended by all the Cardinals attached to the Congregation of Rites and presided over by the Holy Father himself; 3) if the Holy Father approves, he then proclaims the heroicity of Father Laval's virtues and he may then be called "Venerable." This is the stage to which the Venerable Libermann's Cause has advanced.

All confreres, and especially the novices and scholastics, are asked to pray that God may show forth the greatness of His humble servant.

Lafayette School Blessed

(Southwest Louisiana Register,
October 18, 1957)

FORMAL blessing of the new St. Paul's elementary school in Lafayette, La., took place at 4 P. M. Sunday, October 20, in Lafayette. Bishop Maurice Schexnayder officiated at the blessing. Monsignor Warren L. Boudreaux, Vicar General, was the principal speaker, it was announced by Father Timothy Murphy, C.S.Sp., pastor.

The 14-classroom building and multi-purpose hall were built at a cost of \$165,000 without the furnishings. Ground-breaking ceremonies were held in January, 1957, and construction was completed in time for the opening of the 1957-'58 school year.

Dedication program included brief talks by Father Anthony Bourges, S.V.D., of St. Martinville, a native of the parish; Mayor Jerome Domengeaux of Lafayette, Bishop Schexnayder, Father Murphy and Lorraine Lawrence. Carlton James was master of ceremonies.

Musical selections will be offered by the school chorus and dancers.

The new building is located on a large tract of land at the foot of St. John Street in Lafayette. The plan of the building is compact, functional, and straight-forward. The plant is

composed of two separate structures connected by covered walks. One structure houses the 14-classroom, administrative area, and rest-room facilities, and the other the cafeteria-auditorium, which includes a stage, kitchen, rest-room for employees and delivery entrance.

The floor of the entire building is a 4-inch concrete slab on earth fill covered with asphalt tile. All walls are of the curtain or non-bearing type, the roof being supported by a steel frame throughout the structure, which was left entirely visible both on the exterior and the interior of the building. In everything—structure, fenestration, detail, and choice of material—a rigid, uniform pattern is strictly adhered to. It is felt that it is the means by which the building's character, integrity, as well as its economy, are achieved.

Both sides of the exterior walls are of red scratch-faced brick, locally made. The windows are steel and of the architectural projected type. The interior walls are hardwood veneer plywood.

The roof structure is of precast concrete panels supported on bulb tee purlins and these form the finished ceiling.

Throughout the building a color scheme of two tones of

green is used—light walls and trim and dark green to accent the structure. The chalkboards, which are green, harmonize with the walls.

All interior lighting is fluorescent. The exterior lighting is incandescent.

Heating is provided by means of gas-fired, forced-air suspended unit heaters, thermostatically controlled.

Bi-lateral lighting is provided by means of Plexi-Glass dome skylights occurring on the roof along the wall opposite the windows in each classroom. Cross ventilation is provided by means of continuous bands of transom windows between the classroom and the corridor.

Work on the project was completed in 240 days at a unit cost of a little more than \$7 a square foot.

The architect was H. J. La-Groue of Lafayette, with the Gossen Construction Company as general contractors.

THE faculty of St. Paul's School includes Sister Mary Paraclete of the Sisters of the Holy Family, principal; Sister Joan Marie, Mrs. D. Rose, Mrs. Mary Jane Delahoussaye, Sister Marie Antonia, Sister Mary Felix, Miss Theresa Sample, Miss Cleotha Silas, Miss Dorothy Castille, Mrs. V. St. Julien, Miss Lucy Despanie, Miss Rita Joseph, Miss Louise Jacquet, Sister Marie Therese and Sister Mary Tekakwitha.

Total enrollment in the eight-grade school is 616 children.

Under the direction of Father Phillip Haggerty, C.S.Sp., the Parent-Teachers' Club of St. Paul's was organized in October, 1954. The purpose of the organization is for the betterment of the school, giving special help to the general and specific needs of the school.

The organization has purchased supplies and equipment for the use of the school. Also, it has willingly contributed \$2,000 toward the building fund.

Dedication of St. Jude

MOST Rev. Maurice Schexnayder, D.D., blessed the new St. Jude's Chapel at the dedication ceremonies on Sunday, December 15 at 4:00 P. M. in Olivier, La. Rt. Rev. Msgr. Warren Boudreaux, V.G., J.C.D., celebrated the mass of the dedication. Bishop Schexnayder de-

livered the sermon.

(Father Boudreaux is pastor of St. Peter's Church, New Iberia, and Dean of the Iberia Deanery. He was responsible for steering a benefactress our way.)

St. Jude's, a mission of St. Edward's, New Iberia, is situated on the Old Jeanerette Road,

four miles east of New Iberia, La. It was established in 1942 by the Rev. Jerome Stegman, C.S.Sp., then pastor of St. Edward's. A quonset hut was acquired and served as a chapel for the past fifteen years. From many points of view the hut was very inadequate. A larger and more suitable structure was an urgent necessity.

Through the generosity of a benefactress, who contributed a substantial sum, (\$20,000), and through the arduous labor of the Catholic people of Olivier, sufficient funds were realized for a new building. A beautiful chapel of modern functional design now replaces the old hut.

Mr. Perry Segura, A.I.A., of New Iberia, was the architect. Levy Louis & Sons of Loreauville, constructed the chapel. Materials were supplied by the Resweber Co. of St. Martinville.

On April 28, Rev. Clement A. Roach, C.S.Sp., present pastor of St. Edward's, New Iberia, broke ground to begin construction. Parishioners of Olivier gave generously of their time and labor to cut down considerably the total cost. The Chapel was completed on October 27, when Mass was said for the first time. The next day, the feast of St. Jude, a Mass of thanksgiving was celebrated in honor of this great saint who made this chapel possible.



Interior of St. Jude, Oliver, La.

St. Mark's 50th Year

by Patricia Hurley

(The Catholic News, October 19, 1957)

ON Sunday, October 13, His Eminence Francis Cardinal Spellman presided over the Solemn Mass of Thanksgiving marking the 50th anniversary of St. Mark the Evangelist Church in Harlem. Promptly at 11 o'clock, the Cardinal, led by the honor guard of Knights of St. John, walked through the rows of excited parishioners, into the church for the start of the Mass. While 500 people thronged the tiny church, Rt. Rev. Msgr. Thomas F. X. Walsh, Ph.D., pastor of St. Thomas Aquinas Church, Bronx, assisted by the Rev. Michael F. Mulovy, C.S. Sp., chaplain at the University of Alabama; and the Very Rev. Francis J. Fitzgerald, C.S.Sp., rector of the Holy Ghost Missionary College, Cornwells Heights, Pa., celebrated the Mass.

The principal speaker was His Excellency, Most Rev. James E. Kearney, Bishop of Rochester, who delivered a talk on "The Way, the Truth and the Life."

Rt. Rev. Msgr. Gustav J. Schultheiss, P.A., Chancellor for the Archdiocese of New York, was assistant priest, and Very Rev. Msgr. Edwin B. Broderick, master of ceremonies.

Chaplains to His Eminence were Very Rev. Msgr. Vincent W. Jeffers, director of the Propagation of the Faith, and Rt. Rev. Msgr. Emil N. Komora, pastor of St. Joseph's Church, Manhattan. Very Rev. Francis H. McGlynn, C.S.Sp., provincial of the Holy Ghost Fathers, and the Rev. Charles W. Blesch, pastor of St. Thomas the Apostle Church, Manhattan, were chaplains to Bishop Kearney.

THE Church of St. Mark the Evangelist has given a distinguished fifty years of service to the residents of Harlem. First started in a store front upon the suggestion of the pastor of All Saints Church, to service the newly-built Harlem hospital, it was soon apparent that more space would be needed, and the present site was found.

Through the turbulent twenties, and trying thirties, the Church grew both in parishioners and in its impact on the neighborhood. Just about 35 years ago, St. Mark's was being accused of "kidnapping 166 children into its school," by the pastor of the Harlem Adventist Church. Different sects, in fright and in anger were warning their people on hand-bills, about the "Romish Priests" leading the



St. Mark the Evangelist Church, Golden Jubilee group, October 13, 1957.
Cardinal Francis Spellman, archbishop of New York, presided.

children down the road to a "Spiritual Babylon."

Now, in 1957, such vicious attacks have run their course, and St. Mark's has continued about its business, bringing the Word of Christ to Harlem.

For the first few years of its existence, the church was staffed by diocesan priests. However, for the past 47 years, it has been in the care of the Holy Ghost Fathers, the first of whom was the Rev. Christopher Plunkett.

In 1912, also came Rev. Mother Katherine Drexel, with five sisters of her community,

the Sisters of the Blessed Sacrament for Indians and Colored People, who established a convent and school.

Bishop Kearney told how the first sermon he ever preached as a young priest was given on Christmas Day, 1908, in St. Mark the Evangelist Church. He said, "It is a very happy experience to come back again to the church where I delivered my first sermon, 49 years ago.

Bishop Kearney commented on the devotion of the priests and the people of St. Mark the Evangelist parish.

DIOCESE OF MOSHI

Statistics, June 30, 1957

Population	612,000	Secondary	1
Catholics	127,362	Pupils—Boys	122
Catechumens	10,164	Teacher Training Centres	2
Priests:		Pupils—Men	95
African	23	Women	52
Foreign	56	Catechetical Centres	205
Brothers:		Pupils—Men	7,056
African	24	Women	6,433
Foreign	10	(Not all are catechumens)	
Sisters:		Seminaries:	
African	127	Major	1
Foreign	24	Minor	1
Catechists:	516	Pupils:	
Churches:		Major Seminary	
(For over 400)	34	Diocese of Moshi	22
For under 400)	59	Other dioceses	11
Hospitals	5	Pupils	
Number of Beds	207	Minor Seminary	
Dispensaries	8	Dioceses of Moshi	82
Sick cared for	143,114	Other dioceses	22
Orphanages	4	Novitiates:	
Orphans	35	Brothers professed	24
Sacraments:		Members not professed	8
Baptism	12,936	Novitiates:	
Holy Communion (Easter)	52,902	Sisters professed	127
Holy Communion (Devotion)	2,599,785	Members not professed	48
Marriages—total	1,332	CONFRATERNITIES:	
Catholic	1,188	Sacred Heart	6
Mixed	144	Blessed Virgin Mary	16
Number of Missions	26	St. Joseph	17
Schools:		St. Anne	19
Primary	77	St. Aloysius	11
Pupils	18,261	CATHOLIC ACTION	
Middle	12	St. Vincent De Paul	10
Pupils—Boys	686	Legion of Mary	18
Girls	297	African Catholic Association	2
		Catholic Youth	2

News Roundup

● **MOSHI.** Bishop Byrne blessed the new church at Useri, annex of Mashati Mission on June 24. Stones and water had to be transported from many miles away, the faithful made the concrete blocks on the site, and construction required two years

. . . On June 25, Brother Timothy, 78, died a saintly death at Rombo Mission. A native of Alsace, Brother Timothy went to Africa in 1905 and labored in the missions of Kenya and Tanganyika. He was a builder by trade and had supervised the



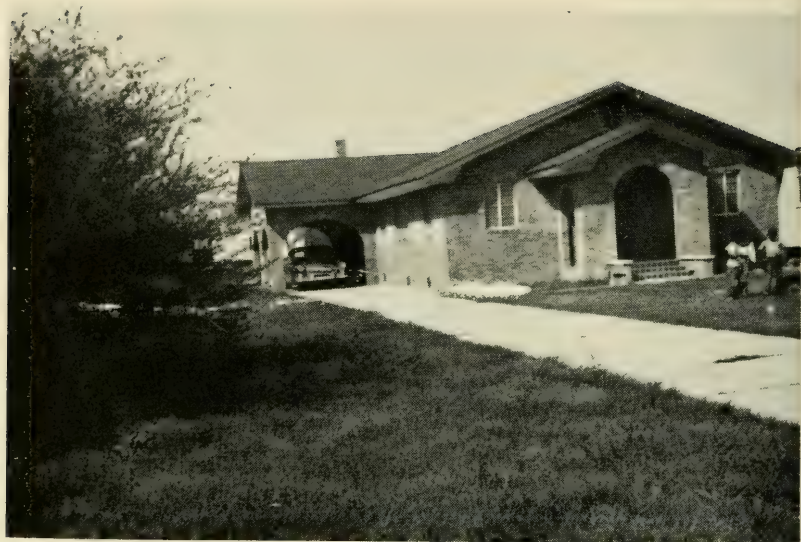
Our Lady of Prompt Succor Church, Mansura, La.

construction of many schools and churches. The Bishop and more than forty Fathers attended the funeral . . . On July 8, Fathers **Durning**, **L. Trotter** and **L. Dolan** returned from leave in the U. S. Father **J. McDonough** arrived for his first tour. Father Durning has been appointed to Loliondo, Father Dolan to Mawella, Father McDonough to the Junior Seminary and Father Trotter to Kishimundi . . . Father Mketi, fourth African priest to enter the Congregation, has returned to the diocese, after a year's novitiate in France and a year's study in Rome.

● **BALTIMORE.** Father Joseph **Noppinger**, on leave from the diocese of Moshi, celebrated the 25th anniversary of his ordina-

tion at Sacred Heart of Jesus Church, Baltimore, on November 3.

● **CORNWELLS.** Father Joseph **Harman** has joined the faculty as professor of Latin, Greek and Gregorian Chant . . . Father Joseph **Healy** is substituting for Father Puhl, who is recuperating from an operation . . . Father Herman **Flynn**, of Duquesne University, preached at the annual retreat for scholastics . . . Ten scholastics made their Act of Oblation in the presence of Very Rev. Francis H. McGlynn, provincial, on October 12. They received the habit of the Congregation and became Titular Scholastics . . . Mission Sunday was observed by the sorting of seventy pounds of cancelled



Our Lady of Prompt Succor Rectory, Mansura, La.

stamps, the writing of letters to missionaries and a talk by William Skowronski on Bishop Shanahan.

● **DUQUESNE U.** The University has instituted the practice of allowing a 20 per cent discount on tuition to every student who is a member of a family having two or more members simultaneously enrolled at Duquesne . . . Alumni contributions for the fiscal year 1956-57 amounted to \$63,298.39. The average gift was \$52.31 from 1,210 alumni . . . The annual homecoming on November 23 was attended by a record number of alumni . . . The University Development Fund has grown to \$2,132,937.17 as the result of October contributions of \$13,535.

● **FERNDALE.** The month of October was inaugurated with an unusual program, in honor of Father des Places, which tested the community's knowledge of the founder's life and the history of his congregation . . . On October 11th and 12th, the theologians observed the C. C. D. in action at the Regional Conference of the Confraternity of Christian Doctrine in Bridgeport . . . Education-wise, we were privileged to have two noteworthy guests—Father Fenton of Stamford and Father Holmes. "The Problems of Youth Work" was the title of a lecture delivered by Father Fenton. As guest professor for a week, Father Holmes conducted classes on the method of keeping accounts in

the Congregation . . . Polio and flu shots, administered during the month, are expected to keep the community in working order and prevent any shut-down . . . Visitors during the month were: Fathers **Provincial, Chiaramonte, McAnulty, Bergeron, Soucy, Fenton** and **Holmes** . . . On November 6th, Father Edward Bushinski joined the ranks of the doctors, when he was awarded his doctorate in philosophy by Fordham University . . . Views on relations between the priest and the people were ably expressed by Mr. Frank Yahner, a New York advertising man, in a lecture entitled: "The Priest and Public Relations" . . . During the month, the division of St. Mary's parish placed Ferndale within the boundaries of the newly-established parish of St. Matthew. Temporarily, daily Mass

for the parishioners is being said in our chapel at 7:30 . . . Visitors during the month were: Father **Provincial, Koren, Bryan, Harman, Looney, Doran, Halloran, Devine, Gonzalez, and Franklin.**

● **HARTSVILLE.** School enrollment is up to 116 this year. For a time we had 120 but some of the kindergarten dropped out. There are 42 in grades 1 and 2; 33 in grades 3, 4 and 5; and 15 in grades 6, 7 and 8. Last year there were only 17 in the middle room and that has nearly doubled this year and if the same increase comes into grade 3 next year, we will have to start another class room . . . We have an extra lay teacher this year and she is helping out a bit with 3rd grade religion and lately, she is also teaching arithmetic and dancing.

What is a Missionary? 2.

A MISSIONARY, as we have seen, is anyone who is explicitly designated and dedicated to work for the establishment of the Church as an indigenous, visible and accessible entity in a place where it does not yet exist in this manner.

But this is not all. Just as we recognize that a confessor, however, pious he may be, is a bad confessor if he does not have a practical grasp of the principles of moral theology; so also we

must recognize that a missionary, all his personal good intentions and sacrifices notwithstanding, is not a true missionary he does not have a practical grasp of the principles of missionary activity. And a bad missionary is sure to do more harm than a bad confessor; for he deals not merely with individual souls, but with whole nations and their future generations.

As much as we may admire

the great zeal of the Franciscan missionaries in Japan at the end of the 16th century, and regardless of their spectacular results by way of conversions, both numerous and fervent, history shows them to have been bad missionaries. All their good works, because they preceded from a wrong objective, were the beginning of the end of Christianity in Japan. Many of their converts became heroic martyrs, but the Church was not established.

The avowed primary aim of these Franciscans was not the establishment of the Church, but the salvation of souls through the mass conversion of their non-Christian contemporaries in Japan. They strive to achieve this goal by concentrating their efforts on the poor masses whom the earlier Jesuit Missionaries had deliberately neglected for the sake of a higher, if more remote, aim. The Jesuits had been striving, not for the salvation of masses of their contemporaries, but for the salvation of the future generations of the Japanese nation through the establishment of an indigenous, living Catholic Church in Japan. These Jesuit missionaries were guided by the ultimate goal which they never lost sight of: the establishment of the Church. This is at once the goal and the first principle must color all the practical plans, judgments, and decisions

of the missionary in his daily work. Only then is he a true missionary.

SO we see that where the mission is confronted with an apparent conflict of his duties, where he must make a decision to spend his time and energy on either this project or that, he is bound to resolve this conflict and make his decision in the light of the first principle of his apostolate. He must ask himself of which of these two projects is more primarily and fundamentally related to the establishment of the Church in the area in which has been entrusted to him.

Although the saving of individual souls is an end in itself, the missionary saves souls as a means as well. For the saving of a number of individual souls is a necessary means toward the establishment of the Church which, in turn, although an end in itself, becomes the most efficacious and stable means of saving the greatest possible number of souls. Again we see how the establishment of the Church is primary in the order of organizing mission activity. Thus the important thing is not just to convert anyone and everyone, but to convert those whose conversion will contribute most to the establishment of the Church in the area.

Where in certain cases then it may appear that a missionary

is neglecting certain individual souls, as the early Jesuits in India were accused of doing when they gave more attention to the unbaptized Brahmins than to the baptized 'lower cast' people and 'outcasts', in the larger view this missionary may be showing a much greater concern for the salvation of the maximum number of souls. For the missionary is bound to concentrate primarily on the projects which he deems to be ultimately more contributory to the establishment of the Church. And in so far as the retrospective view of the historian is a valid basis for judging historical events, it may be said that had the early Jesuit missionaries in India been permitted to follow their principles it is very likely that India would be a Catholic country today.

"THE Church progresses", in the words of Abbot Vonier, "as a conquering power, not as one who goes out merely to capture individual souls." Thus we may envisage the missionary task as something analagous to a military campaign. In order to attain the final victory, certain individuals may be considered expendable and certain areas conceded to the enemy merely for strategic reasons and in order that the available troops may be used to the maximum advantage in respect to the long view of ultimate victory. This

point may be illustrated by a hypothetical case and an historical example.

A certain missionary in a pagan area, which is bordering on an Islamic area, is faced with a decision. A group of Catholic aliens have moved into his area. They are not indigenous to his area, but because they are Catholics they have a right to the ministrations of the missionary. At the same time the missionary plans to concentrate on the indigenous pagan population with the hope of getting a foundation started for the Church before the infiltration of Islam into this pagan area renders it impossible for him to get even a hearing, not to mention a foundation, for the Church. The missionary must decide to which of the two groups he has prior obligation. Suppose for the sake of argument, that it is physically impossible for the missionary to take care of the needs of both groups. He must choose between the alien Christians and the indigenous pagans.

If all that has been said in this article is true, then the missionary must decide in favor of the indigenous pagan group. Naturally he would try to do what he could in behalf of the Catholic alien group. But in any conflict of duties, he would have to give priority to the demands of his ultimate aim of establishing the Church among the indigenous population of the area

entrusted to him. Presumably the alien Catholic group comes from an area where the Church is already established, or at least where there are missionaries already working for this end.

Here we see the precise difference between a priest and a priest who is a missionary. The priest is primarily concerned with the care of souls, whereas the missionary is primarily concerned with the establishment of the Church. Now it might be objected that the duties proceeding from the priestly vocation are more important than those proceeding from the missionary vocation, so the missionary in our hypothetical case would have to make his decision in favor of the needs of the alien Catholic group. But if this were so, then logically all priests who are now working for the establishment of the Church in wholly pagan areas should stop this and henceforth give themselves over to the care of souls in the Catholic population areas of the world where there are not enough priests. But this is not done, even though it is well known that in many parts of the world there simply are not enough priests to care for the needs of Catholics.

IN deciding in favor of the indigenous pagan group the missionary of our hypothetical case would be able to base his decision not only on the reasons of-

fered in this article, but also on the authority of the Venerable Father Libermann who told his missionaries that they could occupy themselves with the spiritual care of the colonists only to the extent that this did not interfere with their work for the natives; and this even if the colonists were to some extent neglected. (THE SPIRITUAL TEACHING OF VEN. FRANCIS LIBERMANN, by B. J. Kelly, Page 192).

Bishop Shanahan, a famous son of Libermann, acted as a true and far seeing missionary when he was faced with a similar conflict of duties. Even against the advice of his superiors he put all his available funds into the building of schools and support of teachers for the non-Christian indigenous people of his territory instead of using the money for the purchase of slaves who would have become Catholics. He could not use the available funds both for schools and for the purchase of slaves. He had to decide upon one project or the other. In his decision he had to sacrifice a quick and abundant harvest of souls because, in the long view, he saw that the building of schools for the indigenous pagans was a prior project in respect to the aim of the missions: a project which would ultimately contribute more to the establishment of the Church in the area entrusted to him. And ul-

"The salvation of souls is a very definite kind of work: it is salvation through the Church; let the Church be established and souls will be saved."

Abbot Vonier

timately more souls would be saved through the established Church than he would ever have been able to save through the purchase of slaves.

All of this emphasis upon the ultimate goal and first principle of missionary activity should not diminish in any way the importance of all the other elements which are characteristic of the good missionary: holiness, intelligence, imagination, good health, etc. But the point is that it is possible to possess all these elements and still be a bad missionary. What is also required of the missionary vocation is an understanding of the ultimate goal of missionary activity and a grasp of all the principles proceeding from this goal.

TO understand the ultimate and primary aim of missionary activity, and thus to find the constituent elements of the missionary character, we must go beyond the command of Christ and consider the motive for the command. Christ's commands are not arbitrary, but reasoned. Christ's motive for this command is found in the very

nature of the Church which He founded. But for our purpose here, rather than go into the theology of the Church, it should suffice to base our conclusions on the official statements of the Church, as expounded in the Encyclical Letters "Maximum Illud" and "Rerum Ecclesiae". The teachings of these two documents regarding the primary aim of the missions is re-stated clearly and concisely by Pope Pius XII:

"The object of missionary activity, as all know, is to bring the light of the Gospel to new races and to form new Christians. However, *the ultimate goal of missionary endeavor, which should never be lost sight of, is to establish the Church among non-Christian peoples, and place it under its own native Hierarchy.*" (*Evangelii Praecones*, paragraph 22).

With this as the ultimate goal of the missionary apostolate, we see immediately that every priest, brother, sister and lay person becomes a missionary by his dedication to work for, and in the light of, this ultimate objective of making the Church a stable and visible entity in a place where it does not at the moment exist in this way, regardless of the geographical and canonical status of the place. Thus, a mission area is any place

where the Church is not, or having once been is no longer, established as an organic unit of indigenous Hierarchy and clergy freely administering the sacraments to the faithful, and freely exercising all the other normal and proper functions of the living Church, such as medical, economic, educational, social and material services in behalf of the indigenous people of the area. And all who work specifically for, and in the light of, this primary aim of establishing the Church in such a place are missionaries in the true sense of the word.

Now we have a satisfactory answer to the questions asked in the first paragraph of this article, and we see also that even those are missionaries who remain at home to work in the offices of the Society for the Propagation of the Faith, as well as those who teach in the mission seminaries of Europe and America. But always these missionaries, as well as those in

the actual mission fields, must keep in mind the ultimate goal of their apostolate, for this goal is also the first principle governing missionary activity. It is a principle with many practical implications which must have an influence on every day decisions of every missionary. In a subsequent article we will consider some of these implications and we will see that a missionary who loses sight of the ultimate goal and guiding first principle of his vocation is like a doctor who forgets the first principle of his vocation: to heal the sick. Indeed, a missionary who loses sight of his goal and forgets his principles of missionary activity, is apt to do more harm than the confessor who forgets his moral principles. For the principles of moral theology are concerned mainly with the salvation of individuals; whereas the principles of missionary activity are concerned mainly with the salvation of nations. (*to be continued*)

A Thought Expanded

by Father Patrick Bascio

MAYBE it's the dry dust which circles and circles below your waist till you hardly see your shoes. Maybe it's the color of the dust, a sort of deathly grey, and loose and light like fog rising from a gloomy bog. Or that bird, blue and grey with

shafts of white feather, full of life and out here alone with you near nowhere. Or it is that sudden awareness of being unaware of your customary awareness of things—a sort of sudden decent into yourself where even your evil seems inconsequential.

I do not know exactly what it is, but in spite of your sins and in spite of your dullness, you suddenly feel the touch of something, and you have the feeling that somehow or other, for some reason or other, God has made Himself felt. I don't mean in an extraordinary way, but rather in a supremely ordinary way.

What I mean is that perhaps there is a strange quality about silence and aloneness which makes us feel what is there all the time. Just simply an awareness of God and an awareness of His holding you there right in the middle of existence, like the small sardine floating. It is frightening, and yet not so at all. Scheeben speaks to us with this feeling "Christianity entered the world replete with mys-

teries . . . The greater, the more sublime, and the more divine Christianity is, the more inexhaustible, inscrutable, unfathomable and mysterious. . ."

It is perhaps this sudden feeling of helplessness and ignorance before the various manifestations of the Divine overflowing, which finds you un-awares when you are where silence is, and when you are alone with this un-crowd-like mass of dust and shrub and sun and cloud. And then this awareness leaves you because your soil is not compact enough and this thing cannot take root there.

I wonder if we learn the obviousness of mystery in our studies . . . the here-it-is-where-you-are-ness of it all.

Mirror for Missionaries

Look at Peter Claver, Francis Xavier, Augustine of England and Boniface of Germany. They were good fellows. They were not proud, disagreeable to their confreres; they did not blow their own horn, or indulge in jealousy, in backbiting. They were not hypochondriacs, lazybones, frivolous, forty— hours— bribers. They were not news-chasers, weathervanes, molasses.

On the contrary, they were devoted men, once and for ever consecrated to God and souls, courageous, stick-to-the-job-ish, simple, good-natured, kind confreres, friendly companions, faithful religious, wonderful missionaries, always ready for any role or trial, always contented with everything.

Archbishop Leroy C.S.Sp.

BACK COVER: Retreat group at Duquesne University. Photo by Father Henry Thelfels. The year?



OUR PROVINCE

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